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ART. I.—*Sources and Sketches of Cumberland Presbyterian History.—No. VII.*

OUTLINE HISTORY OF CUMBERLAND UNIVERSITY, AT LEBANON, TENNESSEE, 1842—1876.

THIS institution, whether we look at the character, influence, and varied lives of its professors, or the great number and brilliant success of its students and alumni, well deserves and requires a large volume fully to record its history. Yet this history is not long. It has all passed under the eye of the writer.

Fertile as is America in examples of great educational results, accomplished with very slender means by the patient and heroic labors of Christian teachers and martyrs, yet, nowhere else do we find a more remarkable and typical instance of this feature of American educational history, than that furnished in the subject before us. If the border warfare of the pioneers in the wilderness, which commenced early in the seventeenth century, and is yet not ended, has always been thought worthy of minute record, and of monumental brass and marble, and, better yet, of the poet's diamond pen; and if this warfare, as it becomes more remote in the past, gathers interest and students because its wide-reaching and wonderful results as founding our great and singular American republic become more apparent, I do not see that

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the warfare waged by other pioneers against moral and intellectual darkness, is less worthy of similar grateful study and commemoration. For, without the latter, the former would have been all for naught. That this great American republic is founded *upon* the Bible and knowledge, is no less a fact than that it occupies the territories once belonging to a dispossessed aboriginal race. These two facts make it what it is.

In compiling the following outline, I have freely used official and other documents at hand. Very frequently I have made use of the language of the materials without quotation marks. As editor of these documents, however, I assume full responsibility for the historical correctness of my work.

#### LITERATURE, SCIENCE, AND THEOLOGY.

As the University had its origin in the failure of Cumberland College, at Princeton, Ky., to meet the expectations of the Church, a history of the former involves some reference to the latter.

Only fifteen years after Ewing, King, and McAdow organized Cumberland Presbytery, so urgent was the necessity for greater facilities in the acquisition of a ministerial education, that the General Synod resolved to establish a college for that purpose. Accordingly, Cumberland College was established under the supervision of the General Synod.

But the endowment was inadequate, and the very limited means furnished were not always judiciously expended. Very soon the college was involved in debt, and the salaries of the professors rendered precarious. Efforts were made to relieve it, but they were unavailing. Finally, the Assembly of 1840, proffered to raise an endowment of fifty-five thousand dollars, provided that the Trustees would liquidate the then existing debt; and, in the event of a failure, then the funds raised by the Assembly were to be reserved for the endowment of an institution to be located by the Assembly.

Two years elapsed, and a judgment still hung over the college property at Princeton. Consequently, the Assembly appointed a committee to select a suitable location for the establishment of a new institution. The committee, after due notice, met in Nashville, in July, 1842, to receive and

deliberate upon propositions for the location of a college, to be under the supervision and patronage of the General Assembly of the Cumberland Presbyterian Church.

A delegation of the citizens of Lebanon, Tennessee, waited on the committee, and proposed to erect a college edifice at a cost of ten thousand dollars, provided the institution should be located at that place. This being the best bid received, it was accepted, and the contemplated college was located at Lebanon. The committee appointed a Board of Trustees, and instructed them to select a competent faculty, and secure the use of suitable buildings, and put the institution in operation as soon as practicable.

The Trustees, when organized, selected Rev. F. R. Cossitt, D.D., as President; and Rev. C. G. McPherson, Professor of Mathematics; and Rev. T. C. Anderson, Professor of Languages.

Professor McPherson opened a school in the Cumberland Presbyterian church, in Lebanon, in September, 1842; and in February, 1843, Dr. Cossitt arrived in Lebanon, and assumed the presidency. In September, 1843, Mr. Anderson was inaugurated Professor of Ancient Languages, and Mr. N. Lawrence Lindsley, Professor of Modern Languages; thus completing the organization of the Faculty.

In February, 1844, the college was chartered under the appellation of "Cumberland University," and the school was removed from the church to the new college edifice, now complete.

In April, 1844, Professor Anderson's health failed, and he retired, and tendered his resignation of the department of Ancient Languages. The Trustees declined to accept his resignation, but gave him leave of absence, and supplied the department by the temporary appointment of Professor N. L. Lindsley.

At the opening of the next collegiate year, Prof. Anderson being too feeble to perform the arduous labors of the department of Ancient Languages, renewed his resignation. It was accepted, and Professor Lindsley was elected to the department.

Shortly after, Dr. Cossitt resigned the presidency, and de-

voted his undivided labors to the *Banner of Peace*.\* And Professor McPherson resigned the chair of Mathematics.

In this dilemma, Professor Anderson was elected to the presidency, and though still in feeble health, he accepted temporarily, and entered immediately upon the duties of the office.

The chair of Mathematics was tendered to Professor Lindsley. Though declining the appointment, he consented to supply the department temporarily, and the labor of the department of Languages was divided between him and President Anderson.

Toward the close of the collegiate year, Lieutenant A. P. Stewart, of West Point, was elected Professor of Mathematics. He accepted the appointment, but did not enter the department till May, 1845. The re-organization of the Faculty was completed by the appointment of Dr. James H. Sharp to the department of Physical Science.

As a leading object in the establishment of the University was the education of candidates for the ministry, by way of encouraging and aiding that class of students, all probationers for the ministry of all evangelical Churches were exempted from tuition fees.

This exemption greatly increased the number of probationers, but still there were many deserving young men who could not avail themselves of the advantages of a collegiate education, because they were unable to pay boarding and other expenses. To meet the wants of this class, and to encourage the Presbyteries to educate all of their probation-

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\* FRANCEWAY RANNA COSSITT, D.D., was born at Claremont, New Hampshire, April 24, 1790, and died at Lebanon, February 3, 1863. So much has been said about Dr. Cossitt's labors in connection with Cumberland College and with the *Banner of Peace*, as to make but few words needed here. New England, among its hosts of emigrants to the West, has sent out no worthier son than the indefatigable, high-spirited, indomitable, and yet unobtrusive and meek Cossitt. No one can go through the long records of his editorial and educational labors, without forming the highest opinion of his intellectual and moral worth; and also without astonishment at his patience and heroism. Indeed, "there were giants in those days." Cumberland University may well take an honest pride in the character of its first president.



ers, some twelve or fifteen gentlemen in Lebanon and the vicinity, agreed that each would board, every year, one or more candidates without charge. This benevolence has enabled many worthy young probationers to acquire a liberal education, who must otherwise have been deprived of that inestimable privilege.

The first catalogue of the college was published in 1845. Then there were only eighty-two students, sixteen of whom were preparing for the ministry. The next year there were ninety-six students, *twenty-five* of whom were probationers for the ministry. The following year there were one hundred and thirty-eight students, *thirty* of whom were probationers.

Some of these precious young men now wear a starry crown in glory, while others are occupying some of the most important and responsible positions in the Church.

In January, 1848, Professor Lindsley's health being impaired by a bronchial affection, he retired and tendered his resignation. The board declined to accept it, but elected Professor William Mariner, of West Tennessee University, Assistant Professor of Languages.

A few months later, Dr. James H. Sharp having resigned, James M. Safford, of Yale College, was elected to the department of Physical Science, which was then regularly organized.

On the 4th of July, 1849, the cholera appeared in Lebanon, dispersing the students three weeks before the close of the collegiate year. It prevailed with great malignity till the middle of September; consequently the number of students at the opening of the next session was greatly diminished, and gloom hung over the prospects of the University.

The general despondency was enhanced by the resignation of Professor Stewart, who accepted a call to the mathematical department of Nashville University; whereupon Professor Mariner was transferred to the mathematical department, and Professor Lindsley was invited to resume his labors in the department of Languages. But his health being still feeble, he declined the position and renewed his resignation, which

was accepted, and the labor of the department was divided between Professors Safford and Mariner.\*

Though the prospects at the opening of the collegiate year were discouraging, and notwithstanding partial derangement existed during the year—two professors performing the labors of three departments—yet there was an encouraging increase at the opening of the second term, and the catalogue, at the close of the year, numbered one hundred and fifty-three students.

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\* NATHANIEL LAWRENCE LINDSLEY, LL.D., was born at Princeton, New Jersey, September 11, 1816. In 1824, his father, Philip Lindsley, D.D., who had recently declined the presidency of the College of New Jersey, removed to Nashville, Tennessee, to accept that of Cumberland College, now the University of Nashville. Gen. Jackson, his warm personal friend, when President, nominated his son, N. L., to a cadetship at West Point, in 1833. Two years of rigorous climate, and the exposures then incident to cadet-life, impaired a robust constitution, inured to all manly sports, so that, in 1835, young Lindsley resigned his appointment, and entered the senior class at Nashville. and was graduated in 1836. He then served two years as tutor. His college life was at the most brilliant period of his father's splendid career, and he became fully imbued with classic culture, and a burning zeal in the work of education. In October, 1841, he was married to Julia, daughter of Moses B. Stevens, eminent as a classical instructor and as a leading Mason. He was then a citizen of Wilson county, having opened a farm upon a tract of land donated to his grandfather, Nathaniel Lawrence, of New York, by the State of North Carolina, for military service in the line of that State during the war of independence. His chief work in Cumberland University was as Professor of the Latin and Greek Languages, from 1844 to 1849. To the duties of this station he brought all his energies, and against the protests of his friends, worked too hard, but made his impress indelibly upon the institution for good. After resting awhile, in 1852, he commenced, upon his beautiful farm a young ladies' school, limited in number of pupils, and characterized by his own peculiar and sound educational ideas. This became widely known as Greenwood Seminary, and under his accomplished widow, so long his skillful colleague, is still doing most excellent work. In March, 1863, his premises were laid waste by the sudden encampment of a large body of Federal troops, under the command of Major-General Joseph J. Reynolds. Miles of costly cedar fencing disappeared in a night. This was one of the very few instances of purely wanton mischief during the recent war, which has come under the writer's notice, for the forests of every description surrounding Greenwood, furnished fuel in abundance, and the General commanding knew well that the occupants were non-combatant votaries of learning. After the war,

Professor Stewart was again invited to resume the chair in the mathematical department, which he accepted, thus completing the re-organization of the faculty; and from this date the University enjoyed uninterrupted prosperity until the commencement of the late civil war.

The classes in the Preparatory Department were instructed by teachers selected from the higher classes in college, until the year 1850, when Mr. R. P. Decherd, a graduate of the University, was appointed Classical Teacher; and, in 1852, W. J. Grannis, of New York, was appointed principal of the English School, to be assisted by persons selected from the collegiate classes.

When the University was established, it had no endowment, the faculty being wholly dependent upon tuition fees. But the trustees, knowing that a liberal endowment was in-

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with characteristic energy, he refitted and greatly enlarged Greenwood Seminary, and was apparently about to reap the rich harvest merited by long years of patient preparation, when a short illness removed him to a higher school, October 10, 1868. He was all his life moral, upright, conscientious. He was in a marked degree without guile, fearless, bold, determined. For years he had been a devout, consistent member of the Cumberland Presbyterian Church. He was very warmly attached to the eminent clerical and lay men of that Church, with whom he was so intimately associated at Lebanon; and they, without exception, regarded him as a counsellor and a friend. As an educator, he possessed in an eminent degree the two great qualities so wonderfully adorning his distinguished father's life, to wit: thorough, exact, profound classic culture; and the faculty of inspiring an enthusiastic devotion toward himself in all his scholars. All the ten years previous to 1861, these qualities gave him influence and reputation with the hosts of youth assembled at Lebanon. He was the friend and valued correspondent of Worcester, the classical lexicographer, and Everett, the most polished of American orators. In conversation, he was gifted and interesting. With the pen, he was ready and convincing, and ought to have written more. His articles in the *Banner of Peace* and elsewhere, always commanded notice. But his reason for not doing so was that for years before his decease, he had expended much time and labor in collecting materials for a new and complete dictionary of the English language, under the name "Encyclo-Lexicon." The plan, though original, was very similar to that since carried out by Littre, in his celebrated French dictionary. The above brief outline justifies the mention made of him in that standard work, "The Resources of Tennessee," as "so long recognized throughout the country as Tennessee's great educator and scholar."

dispensable to permanency, as early as 1842, appointed Rev. H. S. Porter general agent to raise a permanent endowment, the principal to remain a vested fund, and the interest only to be appropriated to the support of the faculty. He labored one year, and succeeded in securing the notes of reliable friends amounting to a few thousand dollars, when he resigned the agency, to take charge of a mission church in Philadelphia.

Rev. S. G. Burney and Rev. John McPherson labored as agents for a short time, and retired. In 1845, Rev. J. M. McMurry entered the field as general agent, and labored with great success for several years, having secured the notes of responsible men amounting to sixty thousand dollars. But ill health and domestic affliction compelled him to retire from the field, and but little has since been done with success towards increasing the endowment.

As there were from the first a number of young men in college preparing for the ministry, it was a source of regret that they were receiving no theological instruction. In view of the urgent necessity for such instruction, President Anderson, as early as 1846, commenced a course of weekly lectures. As, for a number of years, he had no assistant in this department, these lectures embraced a wide range of subjects; namely, preparation for the pulpit, the manner of delivery, pastoral duties, management of revivals, and exposition of prophecy.

The pastor of the church in Lebanon, Rev. Robert Donnell, and subsequently, Rev. David Lowry, delivered lectures upon systematic theology.

As early as 1849, the establishment of a Theological Department was discussed in the General Assembly, but no definite action was taken till 1852, when a Theological Department was established in the University, and in 1853, Rev. Richard Beard, D.D.,\* President of Cumberland College, in Kentucky,

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\* RICHARD BEARD, D.D., was born November 27, 1799, in Sumner county, Tennessee. His early education was not without care, yet limited. His education preparatory to the ministry, was conducted better than usual for the time in his Church. He was licensed and commenced preaching in 1820, and was several years exclusively devoted to the work of the

was elected Professor of Systematic Theology, and some time thereafter, commenced a course of lectures to probationers for the ministry, in the University.

No endowment for the department had been secured, but members of the Board of Trustees and citizens of Lebanon became responsible to the Professor for his salary.

ministry. His health failing, he spent two or three years teaching. He was two and a half years at Cumberland College, Princeton, Kentucky, and graduated. He was immediately appointed Professor of Languages in that college. He afterwards spent five years at Sharon, Mississippi, in connection with Sharon College. In 1843, he became President of Cumberland College, Kentucky, and remained there ten and a half years, giving a great impetus to the classic training of young men, especially those seeking the ministry. In 1854, after the Cumberland Presbyterian Church established a chair of Systematic Theology in Cumberland University, at Lebanon, Tennessee, his high character as a scholar and educator at once called him to that position, which he has ever since held. He has given to the Church an able and standard work on Systematic Theology, in 3 vols., 8vo. It is regarded as the crystallization of Cumberland Presbyterian thought and faith. He has published two volumes, 12mo., of exceedingly interesting biographical sketches of ministers; a small 12mo. of popular divinity, in answer to the question, "Why am I a Cumberland Presbyterian?" and a large volume composed of "Miscellaneous Sermons, Reviews, and Essays," the last being a compilation of reviews and essays published in the THEOLOGICAL MEDIUM, in former years, together with a number of sermons, some of which had not been previously published. "Miscellaneous Sermons, Reviews, and Essays" is a book of admirable character, and it deserves to be widely read. His contributions to the Quarterly and general literature of the Church have been constant and most valuable. The three volumes of his "Lectures on Theology" and his four other books, make more than three thousand pages of excellent matter. Dr. Beard's great dignity, purity, and gentleness of character, have marked him as a representative man, calling him to the Moderator's chair times almost without number. He is yet vigorous and earnest in the great work of education. His whole life has been a demonstration of the superiority of mind over matter. With a slender *physique*, and a more slender purse, he has gone through a long, useful, and happy life, in which he has enjoyed the pursuit of knowledge with keenest zest, and has initiated hundreds of others into the same delights. As a theologian, a term which is so often associated with dark, doubtful disputes, rather than with "Divine Philosophy," as in truth it should be, he has been eminently successful. Perhaps no one in all this region has done a better work for sound evangelical doctrine. The fact that he wrote and published his elaborate system of theology when over sixty years of age, places him high in the list of "old men eloquent."



Rev. W. D. Chadick was appointed agent for the endowment of the department, and succeeded in securing notes and cash amounting to about nineteen thousand dollars. But having received and accepted a call to the church in Huntsville, Ala., he retired from the agency.

No further effort was made to increase the endowment until 1856, when Rev. W. E. Ward accepted the agency. He secured about nine thousand dollars when he resigned the agency to take charge of the *Banner of Peace*.

In 1852, an Engineering Department was established in the University, and Professor Stewart was appointed principal of the department, and subsequently, Professor A. H. Buchanan was associated with him. Many of the graduates from this school have already made reputation in practical engineering.

In 1854, Professor Safford was appointed State Geologist, and as he was necessarily absent during the summer, Professor B. C. Jilson, of New York, was appointed assistant professor in the department of Physical Science.

Professor Stewart again accepted the chair of mathematics in the Nashville University, and Rev. T. C. Blake, a graduate of Cumberland University, was elected to fill the vacancy thus created.

The growing reputation of the University secured a steady increase of patronage, both to the college and the law school. In 1854, the number of students in the University was 317; in 1855, the total number was 329; in 1856, it was 393; in 1857, 455; in 1858, 481; in 1859, 436; and in 1860, 446.

The multiplication of departments and the steady increase of patronage, rendered manifest the necessity for additional buildings. Consequently, in 1856, Professor Blake resigned the chair of mathematics, for an agency to raise funds for an extension of the University buildings, and Professor Stewart was again called to the department of mathematics. Professor Blake had been in the field about nine months, and had succeeded in raising about twelve thousand dollars, when he was called to the pastoral charge of the church in Lebanon.

Two spacious wings, a colonnade in front, and a lofty spire, were added to the original buildings, making it the



largest and the most stately college edifice in Tennessee. All departments were now accommodated with ample halls for recitation and lecture. For several years the University enjoyed uninterrupted prosperity, and the vigorous young Church which had founded, fostered, and endowed it, was justly proud of it. The State, in whose borders it was located, rejoiced in its prosperity, though it did nothing to advance its reputation and efficiency. Had peace continued, it would have been, to-day, the pride and glory, not only of the Church, but of all the Southwestern States.

But, when in the full tide of its prosperity, the tocsin of war sounded, and presently its spacious halls were silent; its classes were marching to the roll of the drum, and some of its professors and alumni were in high places upon the tented field, and many, alas! how many, of its noble sons sleep in a soldier's grave! And that stately edifice that was the pride not only of the town, but of the whole Church, where is it? Gone, and only a monument of debris left to mark the site. The torch was applied by the ruthless hand of war.

But the University is not dead. Phoenix-like, it has risen from its ashes. No spacious halls echo under the foot-fall; no spire pierces the clouds; no deep-toned bell rings out its glorious melody; the alumni of better days still drop a tear upon its ashes. But still, the University lives, and again its living classes throng the streets and crowd the remaining halls of the war-worn town, to receive the instructions of able professors, one of whom led his corps to the charge in the days of bloody conflict; another that preached Christ upon the tented field, and wept and prayed over the dying soldier, has presided over a living and flourishing University.

The following brief memoranda from the minutes of the Board of Trustees are of interest. They give the reader an insight as to the variety and peculiarity of the difficulties encountered in founding the University.

Temporarily organized July 9, 1842.

July 29, 1842. The committee reported to the trustees that fifty students could get boarding in Lebanon at two dollars per week, including washing, fuel, and lights.

The salary of the president was fixed at twelve hundred

dollars and professors at one thousand dollars, with a proviso that no buildings or other property of the institution be responsible for said salaries, and also provided that the trustees individually incur no liabilities for the payment of said salaries. Any deficiency in salary to be paid at any future time when the funds, properly belonging to salaries, shall have sufficient surplus, after meeting current expenses.

The proposition of Messrs. Massey and Thompson was accepted, to do the stone and brick work of the college for three thousand dollars.

July 30, 1842. The committee was ordered to *advertise* the institution.

August 9, 1842. A committee was appointed to close the contract for the building site.

August 13, 1842. The committee was instructed to let out the carpenter and other work on the building.

August 20, 1842. The proposition of Thomas J. Munford to finish the college building for five thousand two hundred and fifty dollars, was accepted.

February 17, 1843. Tuition in the preparatory department was fixed at fifteen dollars per session.

January 14, 1843. A code of by-laws was drafted.

May 1, 1843. J. S. McClain was sent *by the trustees* as a commissioner to the General Assembly. A committee on endowment was appointed.

January 17, 1845. The trustees went into a permanent organization.

Two annual vacations were inserted in the by-laws.

January 17, 1844. The trustees contributed one thousand dollars for apparatus.

June 29, 1844. Foster G. Crutcher donates a large bell. Is called the Crutcher Bell. (This bell was carried off by a citizen during the war and sold to a foundry.)

September 27, 1844. Prof. McPherson resigns, declaring that he has not received, and sees no prospect of receiving, a support for himself and family.

November, 1844. Dr. Beard was called to the chair of Languages, and declined.

May 17, 1845. Two trustees to visit the institution every week.

May 29, 1845. The treasurer was ordered to invest all endowment money now on hands, in Lebanon and Nashville turnpike stock, provided it can be had at thirty-three and one-third cents on the dollar.

January 27, 1845. The trustees start a library fund, the faculty to have power to exclude unsuitable books. Fifty dollars to give life-membership in the library.

November 1, 1845. First record of expelling a student.

April, 1847. A uniform dress for students was ordered by the trustees. A rule was announced and reported to agents, regulating the privileges of scholarships. No time to be made up. Only one student at a time on a scholarship.

November 6, 1847. Lands adjoining buildings bought.

1848. J. M. Safford elected; salary, five hundred dollars, with an annual increase of one hundred dollars, until it becomes one thousand dollars. The offer was declined on the ground of salary. One hundred dollars more offered and *accepted*. The tuition of juniors and seniors was raised to twenty-five dollars per term.

July 26, 1848. Contract between the trustees and law professor, forever freeing the institution and the Church from any liability or expense for the Law School, and guaranteeing all the income from said school for eight years to the law professor. Also, June 1, 1852, reaffirmed. Agent McMurry reports twelve thousand three hundred and thirty-five dollars and forty-five cents as the result, in notes, of his work.

November, 1849. An amendment to the charter, requiring all vacancies in the Board of Trust, to be confirmed by the General Assembly of the Cumberland Presbyterian Church, was asked for.

The following is the amendment to the charter as passed by the Legislature:

"Be it further enacted, that the charter of Cumberland University, at Lebanon, passed the 30th of December, 1843, is hereby so amended as that appointments by the Board of Trustees to fill vacancies in their own body, shall be submitted to the General Assembly, or the Synod in which the

institution is situated, of the Cumberland Presbyterian Church, at their next session after such appointment, for confirmation or rejection; but any trustee so appointed shall continue in office until said rejection, and the appointment of another in his place by the judicature to which application is made, and notice to the board; provided, that appointments made by the board shall be void, unless application is made to the General Assembly or Synod, at their next meeting after the same is made as aforesaid."

Also, act repealing all *limits* to the endowment fund.

April, 1850. The trustees again declare the nature of their contracts with the professors, and reaffirm their original position that only tuition fees and interest on endowment are bound for these salaries; denying any liability, personally or on the part of the institution, except to make the best they can out of these two funds. They define clearly that deficiencies on salary are no debt against the institution, but that any surplus that may in future arise in tuition and endowment, after meeting current expenses, shall be bound for these deficiencies.

1850. First D.D. degree recorded; conferred on H. S. Porter, of Philadelphia.

1851. The trustees sell part of the college lands to Prof. A. P. Stewart in payment of arrearages on his salary.

June, 1851. J. S. McClain was appointed patron to control the expenses of students. By-law forbidding students to play ten-pins.

1850, 1851, 1852, 1853. In view of large contributions to the building fund, various endowment notes were surrendered.

1853. Scholarship advertising was introduced.

1854. Union of Campbell Academy with the preparatory school.

1856. Ten thousand dollars ordered to be invested in Northwestern property. Case of chastising a pupil twelve years old with a cane by a tutor, up and examined, and condemned by the trustees, and declared not to be tolerated. D. Lowry reports the purchase of real estate at St. Paul for three thousand five hundred dollars, and in St. Cloud for three thousand five hundred dollars; placed in his son's

hands for erecting buildings on above, two thousand dollars—total, nine thousand dollars; amount actually paid over to him under the ten thousand dollar order being nine thousand and two dollars and fifty cents. The trustees accept the report, approve the investment, and agree to the substitution of S. B. Lowry in lieu of D. Lowry, as agent for this investment. This property, after the war, turned out to be of little or no value, and was sold during the war for taxes; was redeemed and sold for three hundred dollars after the war.

1857. From this on to the war, quite a number of endowment notes were, on various accounts, surrendered; others were commuted for help on the additions or wings to the building. Keeping tutors in the preparatory school seems to have been a perpetual trouble. Great trouble, too, and a whole army of agents, appear in the business of collecting interest and principal on endowment notes, now scattered over ten States.

The Board of Trustees of Cumberland University deserve great credit for the ability displayed in guiding its affairs. Their mistakes were just such as have been made by all such boards. Their prudence, discretion, and integrity have been surpassed by none. The fruit of their labors has been abundant, and bids fair to be perennial. Brief sketches below will show what manner of men composed this board.\*

When the survivors of the war got back to Lebanon, the town was a desolation. Fencing gone, shade-trees cut down,

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\* JAMES CHAMBERLAIN JONES was an American statesman, born in Davidson county, Tennessee, April 20, 1809; died in Memphis, October 29, 1859. During his infancy his father died, and Col. Ward, a prominent politician, became his guardian and brought him up in his own family. Mr. Jones' advantages of early education were limited; he attended a country school at intervals for three years. Being fond of books, and having access to his guardian's library, he acquired the elements of a good English education, and a knowledge of history. A large portion of his time before attaining his majority, was devoted to labor on Col. Ward's plantation. At the age of twenty-one, having married and received his small patrimony, he settled on a farm in Wilson county. In 1837 and 1839, he represented that county in the Legislature. In 1840, he was a candidate for presidential elector on the Harrison and Tyler ticket. In 1841, he was nominated as the Whig candidate for Governor of Tennessee against the late James K. Polk. After an animated contest, in which the entire State was canvassed

houses burned, the people impoverished,—many of them heart-broken,—it was a sad looking place in which to start a university.

As to the college, it had less than nothing left. The splendid buildings had been erected on the scholarship plan. Parties took a scholarship in the institution for the joint benefit of the building and the endowment. That is, five hundred dollars entitled the donor to a fifteen years' scholarship. The money to be invested in the building, and the *dormitory* rent in this building to go to the endowment. All this building fund was, therefore, doubly counted by the Church. It was endowment donation, and it was building donation, too. The scheme had worked well before the war;

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by the two candidates, Mr. Jones was elected by a small majority. He was re-elected in 1843, Mr. Polk being again his competitor. These two canvasses attracted much attention throughout the country, because of the powers of oratory displayed by the opposing candidates. In 1845, Gov. Jones declined a re-election, and at the expiration of his term in November of that year, he retired to private life. In 1847, he became a candidate for Congress in the Murfreesboro district, but withdrew from the canvass before the election. In 1848, he was a member of the National Whig Convention, where he zealously advocated the nomination of Henry Clay; but Gen. Taylor having received the nomination, Mr. Jones supported him cordially, and delivered several popular speeches in his behalf in different States. In 1850, he removed to Memphis, and in 1851, was elected to the United States Senate. In 1854, he was a conspicuous supporter of the Kansas-Nebraska bill, and thenceforward became identified with the Democratic party. At the expiration of his senatorial term, March 4, 1857, he again retired to private life.—*Appletons' New American Cyclopaedia*.

GENERAL ROBERT HATTON was born at Youngstown, Ohio, November 2, 1826. He was killed in the battle of the "Seven Pines," near Richmond, Virginia, on the 31st of May, 1862. At an early age he entered Cumberland University, at Lebanon, Tennessee. Not born in affluence, he lacked means to complete his collegiate education. Money was tendered him by many friends, but, with the sturdy independence which was the marked feature of his character, he declined all offers, and, by teaching school, soon acquired means, and graduated with distinction. At once he was appointed tutor, and at the end of a year, entered the Law School of the University, again graduating with distinction. In 1854, he was made a trustee of the University. At the bar, he was an able, energetic, and successful lawyer. In 1855, he represented Wilson county in the General Assembly of Tennessee, and was distinguished for his brilliant and almost successful effort to found a State Normal School. In 1856, he was on the Fillmore and Donelson electoral ticket, and made a brilliant canvass. In 1857, he was the candidate of his party for Governor of Tennessee. In 1859, he was elected to the House of Representatives of the United States Congress. At the out-



but now the buildings, dormitories, and all they contained, were ashes, while the claim for scholarships still hung over the institution.

Other debts, of a more pressing character still, there were. The roof on the burnt building was still unpaid for. Old claims, whose names were legion, began to come up, the very moment the attempt was made to re-organize. These amounted, in the aggregate, to several thousand dollars. All of them were paid off finally. The funds for this purpose were obtained, chiefly, by dividing up part of the land adjoining the old site, into building lots, and selling them.

The old endowment fund had consisted in three things: First: Cash, paid on this joint fund for building-endowment—gone with the holocaust. Second: Notes on Southern men, given before the war; the principal never paid, the interest paid or promised annually. The war blotted out both interest and principal. None of these notes could be collected. Third: A few thousand dollars of real endowment, actually

break of the late civil war, he raised a company and joined the Confederate service. At the organization of the Seventh Tennessee Regiment, on the 27th of May, 1861, he was elected Colonel. On the 23d of May, 1862, he was commissioned a Brigadier General, and on the 31st of the same month was killed while leading a charge. A young man of splendid talents, finished education, a mind richly stored with the political history of the country, and fired with a laudable ambition, he was fast winning his way to a lasting and honorable fame. He was one of the purest, noblest, and best men whose public life and services have ever adorned the annals of Tennessee.—*Drake's Life of Hatton.*

JOSIAH SCOTT MCCLAIN was born in Wilson county, Tennessee, January 1, 1799, and died April 6, 1876. His father died while the son was young, and upon him, to a degree, devolved the care of the family. To fit himself for life-work, he learned the trade of a hatter, but, instead of following it, became a school teacher. He was elected County Court Clerk by the County Court of Wilson county at the April term, 1831, and was re-elected by the people until he had filled the office forty years. He was never defeated, though some of the best men of the county ran against him, and he was never, during the long period of his incumbency, absent from a County Court session. He was a member of the Cumberland Presbyterian Board of Missions while it was located at Lebanon; was a ruling elder of the Cumberland Presbyterian church there; was a director of the Tennessee and Pacific Railroad; was President of the First National Bank of Lebanon; and was a member and secretary of the Board of Trustees of Cumberland University from its organization until his death. He was a man of steady perseverance, unwavering integrity, quiet, modest, unostentatious worth, a consistent Christian, "the noblest work of God."

collected and invested before the war. Of this invested fund, only five hundred dollars was really available at the time of re-organization. This was the amount of the stock owned by the college in the Sparta turnpike—stock which was still good.

Other investments had fared badly during the war. The college had invested a thousand dollars in the Nashville turnpike. This was its very best paying stock before the war; but the loss of bridges in the war, and, still later, the building of the Nashville railroad, rendered that stock worthless.

Thus it will appear that Cumberland University re-organized with nothing but its name and its debts to start with. President Anderson and Dr. Beard re-opened the collegiate department in a rented hall. The hall was unfurnished—a bare, dreary place. Here, with a little handful of students, they taught out one session. There are no entries in the matriculation book, to show how many students there were.

The following summer, 1866, Dr. B. W. McDonnold was re-called to Lebanon, for the joint work of preaching to the church, and teaching mathematics in Cumberland University. The most sanguine among the trustees thought he might hope for a salary of four hundred dollars from the college.

There was not a single notice of the school in any paper on earth. There was not a single circular telling of its re-organization. Few seemed to have any hope of doing more that year than to have a little neighborhood school. To this statement there must be some exceptions: Rev. T. C. Blake had been employed by the trustees to raise a building fund, and had been pushing that work with fine success. He was full of hope and of faith.

A little before the opening of the session (the forty-first term of the college), Dr. Anderson resigned the Presidency.\*

\* REV. THOMAS C. ANDERSON, D.D., was born October 21, 1801, near Gallatin, Sumner county, Tennessee. He was the son of Rev. Alexander Anderson, who was the first candidate for the ministry licensed by old Cumberland Presbytery, under protest against the doctrine of eternal election and reprobation as taught in the Westminster Confession of Faith; whose grandsons are Rev. Samuel Thomas Anderson, D.D., missionary to the island of Trinidad, South America, Rev. Alexander Anderson Wilson, of Johnsonville, Tennessee, and Thomas

This left only Dr. Beard and Dr. McDonnold for the college faculty. The trustees offered the Presidency to General A. P. Stewart. He required several months to consider the offer. Meantime Dr. Beard and Dr. McDonnold secured the assistance of a student to teach the younger classes, and resolved themselves into a college faculty. Dr. Beard taught the classics and belles lettres; Dr. McDonnold taught the mathematics and physical sciences. All the last half of this session it was no unusual thing for Dr. McDonnold to work in his extemporized laboratory half the night. Natural science was a new field of work for him, besides he had to make most of his apparatus.

At the opening of the session, Dr. Blake went vigorously to work, and for two weeks he and Dr. McDonnold would

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H. Anderson, Esq., of Lebanon, Tennessee, and others. After a brief but brilliant career in the ministry, Dr. Anderson's father died when he was only three years old, and his training devolved entirely upon his mother, who was a devoted member of the Presbyterian Church. But although he was thoroughly drilled in the teachings of the Shorter Catechism, as was the custom in those days, he refused to accept them upon the distinctive points of Calvinistic theology. His first permanent religious impressions were received in his sixth year, from a sermon by Rev. James McGready, at old Shiloh church, Sumner county, Tennessee. From various reasons he postponed a profession of faith in Christ until he was twenty-four years old, and then he joined the Cumberland Presbyterian Church. The principal part of his education was received under Dr. Ring, a successful educator in Gallatin. In his youth, ill-health prevented his constant attention upon school, and it was not until he was a mature man that he entered college. In 1829, he entered Cumberland College at Princeton, Kentucky, as tutor; but he applied himself closely to his own studies during the year, and graduated at its close. He was then elected Professor of Languages, and he returned in the fall of 1830 to assume his new position. In 1831, he was licensed to preach the gospel, and he left the professor's chair for the varied experiences and responsibilities of "a circuit-rider." The General Assembly, in the following May, appointed him assistant editor of the *Cumberland Presbyterian*, edited and published by Rev. James Smith, at Nashville. In 1833, he was ordained by Nashville Presbytery. He spent four years in the position of editor, and then withdrew, to take charge of the male academy at Lebanon, Tennessee. He was soon after called to the care of the church in Winchester, and in the fall of 1838 entered upon his first pastorate. In connection with his duties as pastor, he was the principal of the Female Academy, and his labors became great and onerous. The double tax upon his energies was too much for his strength, and it resulted in an attack of heart-disease, which made him a confirmed invalid, and compelled him to resign his positions as pastor and teacher. For a year his health was too feeble to allow any work, but in 1842, he accepted the offer of the Professorship of Languages in Cumberland University. In October,

write from fifty to a hundred letters apiece, appealing to the old friends of the institution to rally to its support. They also made various arrangements to secure advertising; Dr. McDonnold advanced money for this purpose, and took old brick, from the burnt building, for his pay. This year the Collegiate Department matriculated one hundred and twenty students.

Just before the resignation of President Anderson, the trustees bought the Caruthers Building, for the Law School. Prof. Green and Dr. McDonnold both earnestly protested against this purchase.

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1844, Dr. Cossitt having resigned the Presidency of the University, Prof. Anderson was elected to fill the vacancy. He became President, and under his able and judicious administration, the institution had a most prosperous and fruitful career, until the outbreak of the late fratricidal war, which, as related elsewhere, destroyed the buildings of the University, and left its hopes in ruins. When the war began, the University was the pride and crown of Cumberland Presbyterians everywhere, its last catalogue previous to the time of its suspension exhibiting a list of four hundred and ninety-five students, and its alumni numbered by hundreds, adorning all ranks, positions, and professions of society. President Anderson held his high position until 1866, when he resigned, and Rev. B. W. McDonnold, D.D., succeeded him. In his administration as the presiding officer of the leading institution of the Church, his course was distinguished by a genial, magnanimous, liberal, and Christian view of his great responsibilities and duties. He was pre-eminently noted for practical wisdom in his dealings with all the interests of the University—common sense being one of his peculiar characteristics in all matters of counsel, whether public or private. True to the highest ideal of Christian principle, he never deviated from a conscientious discharge of duty on all occasions, but the nobility of his nature kept him far above the narrowness of bigotry, or the petty prejudices of party. Tennessee never gave birth to a nobler son, Cumberland University never had a more faithful servant, and the Cumberland Presbyterian Church and the cause of Christ knew no truer friend than he. His domestic life was as beautiful in its simplicity and easy dignity, as real and firm in its purity of character, and as godly and consistent in its Christianity, as his public career was honorable in its conduct, and commanding in its influence. After his resignation of the office of President of the University, he was appointed Secretary and Treasurer of the Board of Missions, located at Lebanon, and he continued to serve the Church in that capacity until the General Assembly saw fit to consolidate its Missionary Boards, and establish the consolidated Board at St. Louis, in 1869. Since that time, with the exception of one year in connection with Cumberland Female College, at McMinnville, Dr. Anderson has not been engaged in active work, increasing years and infirmities disqualifying him for the toils of life, and he is passing his remaining days in quiet among his numerous friends in Lebanon, peacefully awaiting his Master's call.

Gen. Stewart finally declined the Presidency, and Dr. McDonnold was elected, and accepted. He then resigned his connection with the church, and gave his whole time to the college. Later in the year, near its close, Gen. A. P. Stewart was elected to the chair of Mathematics, and accepted.\* Dr. J. M. Safford was also re-called to his old chair of Physical Sciences. Prof. Eli G. Burney, long known in Bethel College, was placed at the head of the Preparatory School, and H. S. Kennedy was employed as his assistant.

Thus the forty-third term opened, fall of 1867, with a full college faculty.

One of the very first changes made by Dr. McDonnold when he entered on the Presidency, was to dispense, entirely, with a printed code of by-laws. In lieu thereof, he announced one rule: "Every student must behave himself like a gentleman, and must know his lessons."

Another peculiarity of his discipline, was that he sought to anticipate trouble, by giving parents notice whenever a boy was found to be unworthy, or to be drifting away from uprightness, and requesting them to take their son home. In this way it occurred that there were no expulsions from the Collegiate Department during his administration.

For his new field of labor he struggled hard to prepare himself. In his study, to-day, may be found the catalogues of nearly all the colleges in the world, each year's file kept separate. On each catalogue are marks and notes of all the suggestions derived from its study. In his library are college histories, and works on pedagogics in great numbers, all bearing the same marks of careful study. There is a number of letters from eminent educators all over the world. The plan finally adopted for a great National University, as reported by a Congressional committee, was, in all its main features, Dr. McDonnold's plan.

The purchase of the buildings for the Law School had given such dissatisfaction that those who had executed their notes to Dr. Blake for rebuilding the University, refused to pay.

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\*To secure his services, Judge Caruthers, Dr. McDonnold, Squire McClain, and others, made five hundred dollars additional salary for him.



The college faculty, finding all prospects for a college building forestalled by this purchase, requested the trustees to transfer the Caruthers house to the Collegiate Department. It was hoped that this would partially conciliate the donors of the notes. The request was complied with.

Thus it came about that the forty-third term opened in the Caruthers house. This is an elegant building. There is a fine shade around it, and, in the rear, fifty acres of unbroken forest. It was a great relief to get out of the cramped and dingy quarters of the previous year. But the disaffection on account of the purchase at first, had taken too deep a hold to be remedied. Almost all the donors refused to pay their notes.

Rev. Hamilton Parks was employed as building agent, *vice* Dr. Blake, resigned. He was to collect money on the notes taken by Dr. Blake, and to secure new notes. The disaffection, however, had gone out everywhere. Mr. Parks worked very faithfully for a little while, and he secured enough of money to enable the trustees to pay for finishing off the house, which, when purchased, was unfinished. The house cost, at the time of purchase, ten thousand dollars. Six thousand dollars were afterwards expended in its completion.

With Mr. Parks' resignation, all hopes of securing an immediate fund for building were given up. This was the first great trouble of the institution after the war.

The trustees, also (1867,) leased for fifty years the Campbell Academy, then in a dilapidated condition. They were to put it in good repairs, and to keep a preparatory school in it. All the academy funds, from year to year, if any accrued, to go to the college. The repairs cost six hundred dollars.

Meantime, the self-denying faculty, now full and active, were calling forth encomiums from newspapers all over the country.

There was that standard educator, Rev. Dr. Beard, working beside a president whom he had educated. No rain, or snow, or storm, or business; no, nor any sickness, ever varied the inevitable presence of Dr. Beard in his class-room. No pretense, no real excuse either, ever dispensed with his inev-



itable recitation. Grand old soldier: when he dies, let it be engraved on his tomb by his Church, "Faithful until Death."

There, also, was the State Geologist of Tennessee—the naturalist whose life-work had been chiefly in this same University—whose name and fame had found niches in the literary circles even of Europe.\* The ragged and extemporized laboratory, gotten up by Dr. McDonnold, was transformed. The recitations and demonstrations there, glowed with all that sublime simplicity which a master brings to his work.

There was the hero, with his scarcely healed wounds upon his forehead, who had been chosen teacher by his alma mater, the United States Military Academy, at West Point, immediately after he graduated; had been called thence to this institution, and had grown with its growth, and had been, always, a prominent feature in its strength. He, who could be cool, self-possessed, and firm, not only in battle, but even in a routed and panic-stricken army, and could seize on the only chance left to save and redeem the fortunes of the day—

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\* JAMES MERRILL SAFFORD, M.D., Ph. D., was born August 13, 1822, at Zanesville, Ohio. He was educated at Ohio University, under President McGuffey, and at Yale College. Through the high commendations of the Nestor of American Science, Benjamin Silliman, he received the appointment of Professor of Chemistry and Geology in Cumberland University in 1848. When the geological survey of Tennessee, which had been commenced by the eminent Gerard Troost, was resumed in 1854, Professor Safford was, with great unanimity, selected State Geologist by the General Assembly, and continued in office until 1860. His final report, "Geology of Tennessee," 8vo., 550 pp., was published by the State in 1869. This at once secured for its author national and European reputation, Dana, Hall, and other experts in State surveys, having accorded it the highest praise. The names for the formations, or subdivisions of the formations, have been adopted in several of the adjoining States. Professor F. H. Bradley, in the *American Journal of Sciences and Arts*, April, 1875, after five years of frequent reference to this report in his geological investigations in East Tennessee, says that he "has been constantly surprised and gratified at the thoroughness of the report in all its general features." I have heard Professor Bradley repeat the above with emphasis after still further trials. Gen. E. Kirby Smith, a proficient in such literature, said, after examination, that it was the most readable and perspicuous of the many geological reports he had read. It deservedly ranks very high in the long list of scientific reports brought out by the States and the National Government. In 1873, Professor Safford removed to Nashville, as an associate with Dr. W. E. Ward in Ward's Seminary. In 1873, he also became Professor of Chemistry in the Medical Department of the University of Nashville, and, in 1875, Professor of Mineralogy and Geology in Vanderbilt University.

there he was in the recitation-room, as cool and as firm as he was at the bridge over the Chickamauga, reining every student up to the daily lessons. Gen. Stewart's recitations have never been surpassed. Good students all honored him. He was a terror to the idle.

The other professors, though all young men, were steadily making for themselves and the institution, too, a far-spread reputation.

The patronage was never expected to sustain such a faculty. Dr. McDonnold devised two schemes of endowment, to be pushed simultaneously. One he called "Cash Endowment." This was a fund to be annually contributed in cash, to meet salaries. The other was "Permanent Endowment," to be contributed in notes, wills, deeds, and large bequests, and invested for endowment proper. Various other schemes were, from time to time, pressed on Cumberland University, such as cheap scholarship endowment, life insurance endowment, and the like. All these Dr. McDonnold stubbornly opposed. With his two modes of raising money, supplemented by an earnest effort to induce all holders of scholarships to relinquish their claims, the president went forward for a time, with no mean success. He wrote autograph letters to every minister in the Church from whom any co-operation could be expected. He wrote long articles for the Church papers, asking for endowment. He visited Presbyteries, Synods, and General Assemblies, far and near, appealing to them for help. But one of his chief reliances was on the hearty co-operation of the ministry. He sought to work more through them, than through his own appeals.

For a little while there was a noble band of helpers. Just about the time the president's article on College Libraries appeared, Dr. Stainback made a personal visit to Col. Abram Murdock, of Columbus, Mississippi, and secured from him the promise to donate "The Murdock Library" to Cumberland University. This was a great help, for nearly all the University library, that was of any value, had been destroyed in the war. This library was given to Cumberland University through the General Assembly, at Murfreesboro, May 1, 1869, in the following words, addressed to Rev. G. T. Stain-

back, D.D.: "I desire you to present to the Theological Seminary, at Lebanon, through the General Assembly of the Cumberland Presbyterian Church, the library of my late and more than loved father, Rev. James Murdock, S. T. D., upon the condition that they establish a chair in church history, to be called the 'Murdock Professorship.'" The condition was agreed to, and the "Murdock Professorship of Ecclesiastical History" was established. The library contains over two thousand volumes, some of which are works of rarest interest and value. Dr. Bryan's, Rev. G. L. Winchester's, and Dr. Bowdon's libraries have since been donated to the University.

Dr. Blake devised the plan of establishing Camp Blake, and by his own persistent calls on the Church, had secured enough money to pay for it. Prof. Green had taken charge of the camp, and was carrying it forward without incurring one dime of indebtedness.

Rev. Mr. Ransom, of Memphis, was working on the wealthy men of his vicinity, with good prospects of fine results. Gen. Ewing, away out in the Northwest, was working for the endowment. Rev. J. S. Grider was visiting the wealthy men of his vicinity, and his visits were not without fruits. Various others were equally active, while the fund called Cash Endowment had a whole host of laborers in its behalf. It was just this fund that enabled the institution to retain the services of its able faculty, and to go on with a full organization. The matriculation in the Collegiate Department, for the year closing in June, 1868, was one hundred and four.

Meantime, the trustees sued on some of the building notes. Disaffection spread everywhere on this account. Disaffected parties attacked the institution in the papers, in circulars, and in speeches before Presbyteries and Synods. The building notes were never collected, and the trustees finally ordered them to be surrendered.

At the close of Gen. Stewart's second year, he resigned and went to St. Louis.\* Prof. A. H. Buchanan, of Arkansas, was

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\* ALEXANDER P. STEWART, LL.D., was born October 2, 1821, at Rogersville, Tennessee. His first schooling was received in a log cabin amongst the "knobs" of East Tennessee, under a revolutionary soldier by the

elected to fill the vacancy. Hon. R. L. Caruthers, always on hand when money was needed, assumed all the risk of Prof. Buchanan's salary. Prof. Burney resigned, and Prof. W. D. McLaughlin was elected in his stead, and placed, as Prof. Burney had been the session before, in the chair of assistant professor of classics; Dr. Beard now giving half his time to the Theological School.

Meantime, Camp Blake had grown to be a host. It was no uncommon thing to find sixty candidates for the ministry in attendance there. The wisdom of the scheme of establishing Camp Blake has been seriously questioned. It is freely admitted that boarding in families would have been far better; but boarding, gratuitously in Lebanon, just after the

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name of Crawford. He attended a classical school in Rogersville, and subsequently at Winchester, Tennessee, whither his father removed in his early boyhood. He entered West Point Military Academy in 1838, and graduated in 1842; then, with the rank of Second Lieutenant, he entered the 3d Artillery, United States Army, in which he served one year at Fort Macon, North Carolina, and was sent back to West Point as Assistant Professor of Mathematics in the Military Academy. In 1845, he resigned his commission in the army and accepted the position of Professor of Mathematics and Natural Philosophy in Cumberland University, in which he continued until the war in 1861, except two years in the Nashville University and one year in charge of the Female Institute in Lebanon. During the war, he was a leader of forces in the Confederate army from the beginning of the strife, rising from the position of commander of a battery to that of Lieutenant-General. Of his character as such, General Joseph E. Johnston, in his "Narrative," speaks of Lieutenant-General Hardee and him as being the two most distinguished officers of the Army of Tennessee, after the death of Polk. After the war, General Stewart was again Professor of Mathematics in Cumberland University for two years, 1867-9, and was offered the presidency of the institution, which he declined. In 1869, he went into business in St. Louis, and, in 1874, was elected and inaugurated Chancellor of the University of Mississippi, which position he now occupies with distinguished honor. When General Stewart became Professor of Mathematics in Cumberland University in 1845, the ability and skill of such an instructor was greatly needed in his department, and it may be stated, without invidiousness, that the hard work of Professors Stewart and Lindsley gave the institution very much of the first impetus which it received towards its career of acknowledged usefulness and influence. As a teacher, Professor Stewart is noted for the effective discipline of his students. Trained in that rigid school, the headquarters of United States military instruction at West Point, he

war, was impossible. Sixty young men annually in school, boarding in Camp Blake, with a clever lady for house-keeper, and with that untiring Christian, Prof. Green, for superintendent, was better than to have no provision at all for educating the ministry.

At last came the insurance men like a flood, agent after agent, pressure after pressure. Church judicatures and prominent friends of the school were mustered into service to help them to press their schemes of endowment by insurance. For a long time Dr. McDonnold successfully resisted all of them.

Finally, Col. B. F. Ball got a sort of semi-endorsement from the General Assembly for his scheme. Dr. McDonnold was not a member of this Assembly, and he was absent in Alabama when Col. Ball visited the trustees and carried his scheme through that board. Forty thousand dollars had been subscribed before the president knew the scheme was adopted.

The adoption of this scheme chafed and depressed the president. He was obliged to give up all effort in his two cherished plans of endowment. He was obliged, now that the scheme was adopted, to fall in and make the best he

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thoroughly learned the lesson of discipline himself, and then, with great clearness and force, imparted it to successive and large classes of young men who came under his tuition from year to year. If he did not actually impart a knowledge of the study to each individual student, it is certainly probable that no young man ever recited to him for any considerable length of time, without being deeply impressed with the value of careful preparation of lessons, and the difference between the false and the true in an education. His influence on the young men who were taught mathematics by him was positive, permanent, and good. He commanded their highest respect at all times, and left the distinct impression of his high character as a stimulus and a model for their after thought through life. This may the more truly be said when it is borne in mind that he has adorned his official position as a ruling elder in the Cumberland Presbyterian Church, by a course of unflinching fidelity and enlightened labor in the cause of religion. One of the best superintendents which the Lebanon Sunday-school ever had, he was unswerving in his efforts to promote the welfare of his school and the objects of its labors. He has, moreover, done notable service in the Church in connection with the great work of lay-evangelism among the people. As the head of a great institution, his administration is marked by system, wisdom, and piety.



could out of it; but he had no confidence in it. He felt that, in all probability, the scheme would be fatal to the institution. Prof. Green regarded this scheme just as Dr. McDonnold did.

On the house which had been transferred to the Collegiate Department, after its purchase for the Law School, only two thousand dollars had been paid. It was finally condemned to be sold for the remaining eight thousand. The trustees insisted on Dr. McDonnold going out to raise the money to save the house. He told them it could not, now, be raised. They insisted, and he finally, reluctantly, went. The first church he visited was one of our strongest, where, too, the college has strong friends. That church positively refused to allow him to canvass there at all. He returned home and laid before the trustees a plan for selling the house to the Theological School. This plan was first suggested by Prof. Green, and was the plan finally adopted.

The Theological School had property in Chicago, which had been a dead expense ever since the school had owned it. The fire in Chicago had brought that property into market. The plan of Prof. Green was to sell this property, and as the house owned by the college was inevitably to be sacrificed at less than half its value, to let the Theological School buy it. This plan was approved by Dr. Beard, and was a great thing for the Theological School, but the sacrifice of the house was a sore loss to the Collegiate Department.

The Collegiate Department is now sheltered by the Theological School, just as the latter had heretofore, since the war, been sheltered by the courtesy of the college.

The toil at home; the disaffection in the Church; the care and anxiety pressing daily upon Dr. McDonnold; the utter thwarting of all his best studied plans of endowment by the Ball endowment scheme; the inconsiderate attacks upon the institution by those who ought to have been its firmest friends; the loss, through these attacks, of some endowment already promised; all these, and many other things of a similar character, wasted the president's strength, and, finally, prostrated him in sickness.

For a whole year before his resignation, he was unable to



render any considerable service to the University. Finally, despairing of ever recovering his health, so as to perform the duties of his office, he resigned. This occurred in the summer of 1873, seven years from the time of his appointment.\*

The trustees were unable to pay any one to take the presidency. There was, now, no longer any "Cash Endowment" to supplement salaries. It, before the Ball endowment crowded it out of the field, amounted to over two thousand dollars a year,

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\* BENJAMIN W. McDONNOLD, D.D., LL.D., was born March 24, 1827, in Overton county, Tennessee, and was brought up on a farm. His parents always camped at Cane Spring Camp Ground, and thus from childhood he was trained in Cumberland Presbyterian usages. His mother, another Monica, taught him very early to pray and read. In his sixth year he had memorized the Catechism; in his fifth, he was remarkable for good New Testament lessons; in his tenth, he became a communicant, and commenced preparation for the ministry in his twelfth. Like the famous Felix Grundy, he studied at night by the light of pine-knots. Like Beard and many another true, stout heart, he studied the classic grammars at the plough-handle. In his sixteenth year, he became a candidate for the ministry, and while at school in Wilson county, was the guest of Thomas Calhoun, of precious memory. He then followed his father to West Tennessee, and was a pupil of David Cochrane, a classic teacher of repute. In 1843, he memorized the New Testament, and could repeat it. I have known him to doubt the utility of this work. I do not. It is the best possible preparation for the minister of the Word. And now that Dr. McDonnold is remote from his libraries, and an evangelist in a world-focus, I am sure that he will agree with me. After ordination, he traveled as an evangelist one season with Rev. Collins J. Bradley, holding meetings over West Tennessee. In 1847, he went to Princeton, Kentucky, to college, and was graduated in 1849. He was then elected Professor of Mathematics in Bethel Seminary, and taught one year. He next went to Philadelphia as successor of the eloquent Dr. Porter. His health now showed the effects of imprudent early study, and he returned to the South an invalid. In 1852, he married in Kentucky, and resumed the teaching of mathematics in Bethel College until 1859. He accepted the chair of Pastoral Theology in Cumberland University, and removed to Lebanon in 1860. When the war closed the college halls, he became, for a short time, pastor of the Cumberland Presbyterian church at Lebanon, after which he became a chaplain in the Confederate army, and so remained until the armies disbanded. He was now a third time connected with Bethel College, but this time as President, one year. He resigned and took the pastorate of the church at Lebanon. When Cumberland University was in *extremis*, he became its President, being pressed into the work, much against his inclination, as he greatly preferred the pulpit. No one who has read the history of Cumberland University will be surprised that his arduous though successful labors resulted in complete prostration of his health. After a short respite, he resumed active work as an evangelist, and, for the last year, has been instrumental in doing much good in needy California.

In this emergency, the trustees asked Prof. Green to take charge of the official duties without any salary. His work in the Law School would support him. It was asking a great deal, but no one ever knew Nathan Green to shrink from toil for his Church. He was appointed chancellor, and has since toiled nobly, without one cent of pay, in that office.\*

Rev. W. H. Darnall, pastor of the church in Lebanon, was prevailed on to take the classes of Dr. McDonnold's room. He, too, was to rely, chiefly, on his salary as pastor for his support. Thus, by the generous and unpaid services of two men, the college is enabled to prosecute its work with all its wonted ability.

Chancellor Green introduced at once several changes. He dispensed with all valedictory and other addresses from the students on commencement occasions, and substituted addresses from trustees and from distinguished literary gentlemen from a distance. He resorted to a system of absentee students, allowing non-resident students, by means of an examination week after week, by letter, to take the college

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\* NATHAN GREEN, JR., LL.D., Chancellor of Cumberland University, was born February 19, 1827. He entered the junior class in Cumberland University in 1843, and graduated in 1845. He then received the appointment of tutor, and, after one session, declined a re-appointment. In 1847, he entered the Law School, and graduated in 1849. In 1849, he settled in Lebanon, and commenced the practice of law. For one year he was partner of Judge R. L. Caruthers, and for three years, of the lamented General Robert Hatton. The business of the firm of Hatton and Green was equal to, if not greater than, that of any attorneys at the Lebanon bar. In 1856, he was elected to a professorship in the Law School, and immediately entered upon its labors. The record of his labors as a law instructor from that time until the present, is before the Church and the country. In 1873, he was chosen Chancellor of the University, a position which he now holds. He is still in the prime of life, and is giving his undivided energies to the great work of education. He is a man of positive religious character; a ruling elder in the Cumberland Presbyterian Church, and seeks to promote the cause of Christianity, as well as that of sound and thorough legal and academic training. He is a ready and vigorous writer. His contributions to the Sunday-school and weekly literature of the Church are numerous, and have given delight and profit to a large circle of readers. He combines all the requisites, intellectual and moral, for eminent success in what all now admit to be one of the weightiest of callings, that of the educator of youth. For wisdom in council, prudence in conduct, and energy and enterprize in action, Chancellor Green is distinguished.

course of studies, and then take its degrees. He disbanded Camp Blake and abandoned that enterprise. He brought the Commencement of all the departments together on one day, so that all the degrees are now conferred at once. This makes quite an imposing occasion, as over one hundred degrees are conferred at every commencement.

Soon after Chancellor Green's appointment, Judge Caruthers, who, in every financial emergency from 1842 to 1876, has always been the support and stay of the institution, bought the Corona building, for ten thousand dollars, and donated it to the University.

Chancellor Green now consolidated the small society libraries, the college library, and the theological library, and put the books in one of the halls of the Corona (now called Caruthers Hall) building.

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WILLIAM MARINER\* was born in Portland, Maine, December 28, 1815. He was educated in the Public Schools of Boston, and at Harvard University. He also pursued a course of study in modern languages in Paris, France. In 1845-6, he served as Professor of Mathematics in West Tennessee College. The following year was passed in Europe, after which he resumed his position in West Tennessee College. He took charge of the department of Ancient Languages in Cumberland University at the opening of the spring term in 1848. He continued there thirteen years, to the closing of the University by the war, in 1861. The following seven years he was engaged in teaching, mainly in Kentucky and Illinois. For four years, ending in the autumn of 1873, he served as associate editor and proof-reader of the *Banner of Peace*. He then visited the Pacific coast, in company with an invalid son. Recently he has accepted the chair of the Latin Language in Lincoln University. Prof. Mariner, as shown by the records of Cumberland University, is an indefatigable worker. Possessed of a wide range of learning, he has the faculty, so necessary in a pioneer teacher, of adapting himself to any college emergency, and of shouldering heavy duties, no matter whether properly belonging or not to his special chair. He is also remarkable for the gentleness of his dealings with his students. His perfect knowledge of the classics is at once a guaranty of accurate training in the acquisition of the languages, and an illustrious example of the possibilities of earnest and continuous study. Not the least noticeable feature in the life of this distinguished scholar, is the fact that, while engaged in instructing large classes for years in Cumberland University, he was as faithful and prompt on Sabbath in teaching a large class in Sunday-school, composed of young men to whom he taught languages during the week.

\* See page 390, line 2.

The following tables, compiled with much labor and care by Prof. W. H. Darnall, give full historical and statistical information in brief space.

Table showing the patronage of the Academic Department, Cumberland University, from its foundation; also showing the number of young men, preparing for the ministry, present each year.

Year.	Preparatory Department.	Freshman.	Sophomore.	Junior.	Senior.	Preachers.	Total.
1842-3							
1843-4							
1844-5						16	82
1845-6						25	96
1846-7						30	138
1847-8						50	154
1848-9						15	85
1849-50							153
1850-1						22	125
1851-2						28	176
1852-3						27	170
1853-4						33	230
1854-5						37	229
1855-6						45	259
1856-7	114	39	35	42	32	34	273
1857-8	117	41	52	42	30	33	288
1858-9	94	47	48	44	32	30	268
1859-60	104	26	48	40	37	32	266
1860-1							
1861-2							
1865-6							
1866-7						6	127
1867-8						21	258
1868-9	169	60	47	19	6	53	320
1869-70	138	22	26	20	17	73	334
1870-1	130	33	20	25	22	67	249
1871-2	87	23	34	21	25	48	212
1872-3	55	25	35	18	24	46	165
1873-4	70	16	39	21	18	47	265
1874-5	65	15	25	21	24	28	321
1875-6	74	32	16	12	17	26	305
Gra'd Tot'l						842	5,548

## REMARKS ON PATRONAGE TABLE.

1. This table gives the patronage of the University as far as the *data* in possession exhibit it. It is hoped that some friends of the institution will supply, from written documents or memory, the blanks which we cannot fill. It is proper to

remark that the column marked "Total," includes students of all departments, except those of Law and Medicine.

2. The localities whence students have come to enter Cumberland University, as shown by a glance over the catalogues, are, Tennessee, Illinois, Kentucky, Arkansas, Alabama, Missouri, Mississippi, Louisiana, Wisconsin, Indiana, Texas, Georgia, South Carolina, North Carolina, Massachusetts, Indian Territory, Florida, Ohio, New York, Iowa, Virginia, Montana Territory, Pennsylvania, West Virginia, Oregon, California, Ireland, England, China. The great body of its students, as would naturally be expected, has come from the South and Southwest.

3. It will be seen that the column containing the annual attendance of young preachers, gives a total of more than eight hundred. If these young men had paid tuition of \$20 per session, or \$40 per year, the entire amount would have been \$33,680; if they had paid \$25 per session, the amount would have been \$42,100, and if they had paid \$30 per session, the amount would have been \$50,520. But they pay no tuition. It has been the policy of the University from its foundation, not to require tuition of young men preparing for the ministry. Hence, we are safe in saying that the University has given to the Church, in the form of free tuition to its young preachers, a sum not less than \$33,000. Let it be observed that the attendance during several years is not known—the above sum is estimated from known attendance alone.

4. The column marked "Total" gives 5,548 students, who have attended the Preparatory, Academic, Engineering, Commercial, and Theological Departments. The Law and Medical students have been excluded. If the number who have attended the Law Department, 2,222, be added to the above number, 5,548, it will give 7,770 students who have attended Cumberland University.

The Medical College (located at Memphis), is not now a department of the University. While it was a department, its catalogue was made up separately, and hence its numbers are not given in the above estimates.



Table showing the Treasurers of the Literary and Theological Departments, Cumberland University.

Did he accept?	Name.	When appointed.	Close of service.	Remarks.
Yes.	R. L. Caruthers.	May 17, 1845.	.....	Endowment Fund.
Yes.	Thomp. Anderson.	July 9, 1842.	Jan. 3, 1846.	Board.
Yes.	B. R. Owen.	Jan. 3, 1846.	Sept. 24, 1849.	Board.
Yes.	John M. Fakes.	Sept. 24, 1849.	Feb. 15, 1853.	Board.
Yes.	D. C. Hibbitts.	Nov. 30, 1852.	Jan. 30, 1854.	Theo. Endowment.
Yes.	R. P. Allison.	Feb. 15, 1853.	.....	Board.
Yes.	O. G. Finley.	Jan. 30, 1854.	Feb. 17, 1854.	Theo. Endowment.
Yes.	A. P. Stewart.	Feb. 17, 1854.	....., 1860.	Theo. Endowment.
Yes.	John W. White.	.....	Aug. 24, 1860.	Board.
Yes.	James H. Britton.	Aug. 24, 1860.	.....	Board.
Yes.	Ed. M. Neal.	....., 1874.	.....	Board.
Yes.	Andrew B. Martin.	.....	.....	Board.

Agents—Endowment, Scholarship, and Building—appointed for Literary and Theological Departments of Cumberland University, including those accepting and those not accepting.

Did he accept?	Name of Agent.	When appointed.	Close of agency.
Yes.	Rev. H. S. Porter.	Before Jan. 13, '44	Jan. 13, 1844.
Yes.	Rev. S. G. Burney.	Jan. 13, 1844.	.....
Yes.	Rev. John McPherson.	Jan. 13, 1844.	.....
Yes.	Rev. J. M. McMurry.	May 29, 1845.	.....
.....	Rev. H. B. Hill.	Jan. 3, 1846.	.....
.....	Gov. James C. Jones.	Jan. 3, 1846.	.....
.....	Hon. N. Green, Sr.	Jan. 3, 1846.	.....
.....	Hon. R. L. Caruthers.	Jan. 3, 1846.	.....
.....	Rev. Hugh B. Hill.	Sept. 29, 1848.	.....
Yes.	Rev. J. C. Bowdon.	Nov. 5, 1852.	.....
.....	Rev. Felix Johnson.	Nov. 5, 1852.	.....
Yes.	Rev. W. D. Chadick.	July 1, 1853.	May 28, 1855.
Yes.	Rev. D. Lowry.	May 31, 1853.	.....
.....	Rev. Joel Penick.	May 31, 1853.	.....
.....	Rev. J. L. Dillard.	July 1, 1853.	.....
.....	Rev. Samuel Aston.	Jan. 30, 1854.	.....
.....	Rev. Thomas P. Calhoun.	Nov. 13, 1854.	.....
.....	Rev. J. N. Edmiston.	May 28, 1855.	.....
.....	Rev. R. Beard.	July 30, 1855.	.....
.....	Rev. G. W. Mitchell.	July 30, 1855.	.....
.....	Rev. N. C. Edmonson.	July 30, 1855.	.....
.....	Rev. W. E. Ward.	Jan. 11, 1856.	.....
.....	Rev. T. C. Blake.	June 28, 1856.	.....
Yes.	Rev. S. P. Chesnut.	May 16, 1857.	For three months
Yes.	Rev. H. M. Ford.	June 26, 1857.	For one year.
.....	Ralph Sanders.	July 31, 1858.	.....
.....	Rev. John Buchanan.	Jan. 3, 1860.	.....
.....	Rev. B. W. McDonnold.	June —, 1867.	.....
Yes.	Rev. H. Parks.	....., 1866-7.	Dec. 26, 1868.
Yes.	Rev. W. W. Suddarth.	Dec. 26, 1868.	.....

## [Agents' Table continued.]

Did he accept?	Name of Agent.	When appointed.	Close of agency.
.....	Rev. W. G. L. Quaite.	June 30, 1870.	.....
.....	John G. Rogers.	.....	.....
Yes.	Rev. B. W. McDonnold.	June 30, 1872.	.....
Yes.	Rev. T. C. Blake (Ball Endown't)	Aug. 17, 1872.	.....
Yes.	Rev. T. C. Blake (Nash. Ins. Co).	May 27, 1873.	.....
Yes.	Rev. T. F. Bates.	Oct. 14, 1873.	.....
.....	Rev. M. H. Bone.	....., 1859-60.	.....
.....	Rev. B. W. McDonnold.	....., 1859-60.	.....
Yes.	Rev. John D. Kirkpatrick.	..... 1875.	.....

The records do not show how many accepted. Hence, the names of all are given. Nor do the records show when each agency closed.

Table showing number of graduates Theological and Academic Departments.

THEOLOGICAL DEPARTMENT.		LITERARY DEPARTMENT.	
Year.	No. of graduates.	Year.	No. of graduates.
1858	4	1843	2
1859	4	1844	1
1860	4	1845	1
1861	3	1846	.....
1866	1	1847	4
1868	2	1848	3
1869	.....	1849	8
1870	2	1850	2
1871	4	1851	8
1872	7	1852	6
1873	4	1853	8
1874	5	1854	6
1875	5	1855	12
1876	6	1856	15
	51	1857	19
		1858	30
		1859	25
		1860	19
		1861	31
		1862	5
		1868	9
		1869	1
		1870	10
		1871	17
		1872	25(?)
		1873	16
		1874	14
		1875	17
		1876	12
			326

This table excludes the graduates of the Law, Medical, Engineering, and Commercial Departments.

Table showing Faculty of Literary and Theological Departments—Cumberland University—from its foundation.

Name.	Professorship.	When elected.	Term closed.
Rev. F. R. Cossitt, D.D.	President.	July 9, 1842.	Sept. 30, 1844.
Rev. T. C. Anderson, D.D.	President.	Sept. 30, 1844.	Aug. 24, 1866.
Rev. B. W. McDonnold, D.D., LL.D.	President.	—, 1866.	—, 1873.
Hon. N. Green, LL.D.	Chancellor.	Aug. 30, 1873.	.....
Rev. C. G. McPherson.	Mathematics.	July 9, 1842.	Sept. 23, 1844.
Rev. T. C. Anderson.	Languages.	Aug. 3, 1842.	Sept. 21, 1844.
Mr. — Price.	Tutor for one session.	Aug. 3, 1842.	.....
T. N. Jarman.	Permanent Tutor.	Sept. 9, 1842.	.....
B. S. Foster.	Tutor.	April 29, 1844.	—, 1846.
N. Lawrence Lindsley, LL.D.	Lin. Vetr.	Sept. 21, 1844.	Oct. 13, 1849.
Gen. A. P. Stewart.	Mathematics.	Jan. 22, 1845.	Oct. 1, 1849.
Gen. A. P. Stewart.	Mathematics.	April 3, 1850.	Aug. 2, 1854.
Gen. A. P. Stewart.	Mathematics.	June 28, 1856.	Sept. 2, 1869.
Louis A. Lowry, A.B.	Mathematics, [tempo.]	Feb. 27, 1845.	.....
J. H. Sharp, M.D.	Chemistry.	Feb. 27, 1845.	Sept. 4, 1847.
Hon. Ab. Caruthers.	Int. and Const. Law and Political Economy.	May 17, 1845.	May 1, 1847.
R. P. Decherd.	Second Tutor.	Jan. 3, 1846.	Feb. 20, 1847.
R. P. Decherd.	Tutor.	Feb. 22, 1849.	Feb. 16, 1850.
R. P. Decherd.	Supt. Prep. Dep't.	Feb. 16, 1850.	Aug. 2, 1854.
Rev. Robert Donnell.	Lecturer on Theology.	July 10, 1846.	.....
Rev. Wiley M. Reed.	Junior Tutor.	Feb. 20, 1847.	—, 1848.
Robert Hatton.	Tutor.	June 26, 1847.	—, 1848.
Rev. N. J. Fox.	Tutor.	June 26, 1847.	—, 1848.
Wm. Mariner, A.M.	Asst. Prof. Lin. Vetr.	Dec. 31, 1847.	Oct. 1, 1849.
J. M. Safford, Ph. D.	Chem., Min., and Geo.	June 27, 1848.	—, 1873.
J. L. McDowell.	Tutor.	Sept. 11, 1848.	.....
Wm. Mariner, A.M.	Mathematics.	Oct. 1, 1849.	July 12, 1850.
Wm. Mariner, A.M.	Lin. Vetr.	July 12, 1850.	—, 1860.
Rev. J. C. Provine.	Assistant Tutor.	Feb. 16, 1850.	.....
Rev. T. C. Blake.	Tutor.	Sept. 20, 1850.	June 24, 1851.
Rev. T. C. Blake.	Mathematics.	Aug. 2, 1854.	June 28, 1856.
Rev. S. T. Anderson.	Tutor.	Jan. 18, 1851.	—, 1851.
Rev. W. W. Suddath.	Tutor for five months.	June 27, 1851.	.....
Rev. E. B. Crisman.	Tutor for one session.	Oct. 10, 1851.	—, 1852.
Rev. A. H. Alsop.	Tutor.	April 2, 1852.	—, 1852.
Rev. R. Beard, D.D.	Systematic Theology.	April 22, 1853.	.....
Hubert H. Merrill.	Asst. Teach. Prep. Dep't.	May 24, 1854.	July 3, 1856.
W. J. Craw.	In Dr. Safford's absence.	June 3, 1854.	.....
A. H. Buchanan.	Eng. and Eng'g Dep't.	Aug. 2, 1854.	.....
A. H. Buchanan.	Mathematics.	Sept. 2, 1869.	.....
H. A. D. Brown.	Teacher Prep. Dep't.	Aug. 21, 1856.	—, 1858.
B. W. McDonnold.	Past. Theo. and Sa. Rhet.	—, 1859.	—, 1867.
B. W. McDonnold, D.D.	Trans. from Theo to Math.	March 27, 1865.	March 27, 1865.
B. W. McDonnold, D.D.	Belles-Lettres, Mental and Moral Science.	—, 1867.	—, 1873.
John W. Boyd.	Teacher Prep. Dep't.	June 18, 1866.	.....
J. Blau.	Modern Languages.	July 11, 1866.	—, 1867.
E. G. Burney.	Prin. Prep. Dep't.	Nov. 17, 1866.	July 22, 1870.
Ben. Decherd.	Asst. Teach. Prep. Dep't.	Aug. 24, 1869.	.....
T. C. Anderson, D.D.	Lecturer in Theology.	June 30, 1870.	—, 1872.
W. D. McLaughlin.	Adjunct Prof. Classics and Belles-Lettres.	July 22, 1870.	Aug. 17, 1872.
W. D. McLaughlin.	Prof. Lin. Vetr.	Aug. 17, 1872.	.....
D. S. Bodenhamer.	Teacher Prep. Dep't.	June 6, 1871.	—, 1872.

[Faculty table continued.]

Name.	Professorship.	When elected.	Term closed.
Thomas Norman.	Teacher Prep. Dep't.	Oct. 18, 1871.	—, 1872.
John I. D. Hinds.	Adj. Prof. Phys. Sci.	Aug. 30, 1873.	.....
W. J. Grannis.	Prep. Dept.	—, 1852.	—, 1860.
W. J. Grannis.	Prin. Prep. Dep't.	Aug. 30, 1873.	.....
Samuel Y. Finley.	Teacher Prep. Dep't.	—, 1859.	—, 1860.
H. S. Kennedy.	Prin. Eng. School.	—, 1866.	.....
N. J. Finney.	Teacher Prep. Dep't.	—, 1866.	—, 1867.
Rev. T. M. Thurman.	Tutor.	—, 1866.	—, 1867.
Oliver Holben.	Modern Languages.	—, 1867.	—, 1870.
N. Green, Jr.	Tutor.	—, 1844.	—, 1845.
T. H. Hardwick.	Tutor.	—, 1851.	—, 1852.
H. H. Merrill.	Tutor.	—, 1858.	—, 1859.
B. C. Jilson.	Geology.	—, 1854.	—, 1856.
E. H. Plumacher.	Modern Languages.	—, 1870.	—, 1871.
W. H. Darnall.	Murdock Prof. Eccle. His.	—, 1873.	.....
H. W. Granniss.	Asst. Teach. Prep. Dep't.	—, 1875.	.....

Table showing Trustees of Cumberland University from its foundation.

Names.	When appointed.	Close of service.
James C. Jones.	—, 1842.	June 21, 1851.
Zachariah Tolliver.	—, 1842.	May 31, 1859.
Thompson Anderson.	—, 1842.	January 3, 1846.
Nathan Cartmel.	—, 1842.	February 16, 1867.
M. A. Price.	—, 1842.	September 4, 1847.
Josiah S. McClain.	—, 1842.	June 3, 1876.
Miles McCorkle.	—, 1842.	June 29, 1869.
Andrew Allison.	—, 1842.	.....
William L. Martin.	—, 1842.	February 16, 1850.
Jordan Stokes.	—, 1842.	August 24, 1866.
Benjamin R. Owen.	—, 1842.	September 24, 1849.
Thomas J. Munford.	—, 1842.	May 2, 1846.
Robert L. Caruthers.	—, 1842.	.....
J. R. Ashworth, Jr.	February 7, 1846.	February 20, 1847.
D. C. Hibbitts.	May 2, 1846.	—, 1860.
Rev. Robert Donnell.	February 20, 1847.	June 21, 1851.
J. H. Sharp, M.D.	September 4, 1847.	May 4, 1849.
O. G. Finley.	May 4, 1849.	July 2, 1857.
John M. Fakes.	September 24, 1849.	November 13, 1854.
N. Green, Jr.	February 16, 1850.	February 15, 1856.
Dr. J. S. Pearson.	June 21, 1851.	November 13, 1854.
Rev. W. D. Chadick, D.D.	June 21, 1851.	May 28, 1855.
John W. White.	November 13, 1854.	March 4, 1872.
Robert Hutton.	November 13, 1854.	.....
Rev. D. Lowry, D.D.	July 30, 1855.	July 2, 1857.
Hon. W. H. Williamson.	February 15, 1856.	.....
Rev. T. C. Blake, D.D.	July 2, 1857.	February 16, 1867.
B. J. Tarver.	October 3, 1865.	.....

Incorporated Dec. 30, 1843.

Names.	When appointed.	Close of service.
Andrew B. Martin.	August 24, 1866.	.....
Dr. Ed. Donoho.	February 16, 1867.	June 29, 1869.
Rev. T. C. Anderson, D.D.	February 16, 1867.	August 14, 1869.
David Cook, Jr.	June 29, 1869.	June 20, 1872.
E. I. Golladay.	June 29, 1869.	.....
Rev. W. H. Darnall.	March 4, 1872.	.....
Hon. H. Y. Riddle.	June 20, 1872.	.....
E. E. Beard.	—, 1876.	.....

The Trustees of the Medical Department, which was located at Memphis, are not included in the above table.

#### ALUMNI.—DEPARTMENT OF ARTS.

- 1843.—C. L. Price, Thomas Jarman.  
 1844.—B. C. Chapman.  
 1845.—Nathan Green.  
 1847.—J. C. Bowdon, David M. Blythe, N. J. Fox, Robert Hatton.  
 1848.—Robert Green, A. G. Handley, D. M. Donnell.  
 1849.—S. B. Vance, R. P. Decherd, W. M. Reed, Edward I. Golladay, W. E. Beeson, W. C. Davis, J. L. McDowell, W. M. Sellars.  
 1850.—J. C. Provine, Samuel G. Caruthers.  
 1851.—William E. Ward, Minor Bond, Rice Bond, H. B. Buckner, T. C. Blake, S. T. Anderson, J. S. Freeland, E. T. Hart.  
 1852.—E. B. Crisman, Theodore Jarman, David C. Kelley, William H. Williamson, J. F. Topp, E. B. Pearson.  
 1853.—A. H. Alsup, C. H. Bell, A. H. Buchanan, T. H. Hardwick, J. E. Nunn, J. S. Ridley, W. A. Seay, Alex. W. Vick.  
 1854.—A. J. Burton, W. A. Dunlap, S. N. Holliday, Henry McCorkle, H. McKinnon, S. A. Taylor.  
 1855.—O. Carpenter, E. Kennedy, S. H. Caldwell, E. H. Cunningham, J. F. Caldwell, Lucius Finley, J. M. Gill, J. J. McDavid, G. B. Guild, L. C. Ransom, A. C. Stockard, W. W. Shute.  
 1856.—J. L. Alexander, Joseph Anderson, J. N. Beard, J. W. Boyd, H. A. D. Brown, George B. Campbell, J. S. Ralston, A. W. Robinson, M. B. DeWitt, S. T. Finley, R. W. Hooker, S. C. Love, A. B. Moore, E. D. Ragland, Weston White.  
 1857.—R. A. Allison, W. A. Blair, H. P. Bone, W. M. Buchanan, P. W. Buchanan, W. H. Foster, N. W. Motheral, W. P. Logan, J. C. Madding, J. H. McClain, J. N. McDonald, W. E. McKenzie, J. W. Messenger, D. R. Patterson, C. A. Smith, Jesse Stancel, H. E. Topp, L. A. Wilson, D. M. Wisdom.  
 1858.—R. F. Abbay, Alexander Allison, Alfred Blackburn, I. M. Bookman, R. K. Brown, J. M. Burke, Jr., J. L. Cannon, R. L. Caruthers, Jr., Amos Cox, D. G. Crudup, R. S. Green, J. C. Hamblen, J. H. Hicks, G. R. Hill, R. T. Kerr, D. C. Kinnard, J. D. Mitchell, J. D. Ogilvie, J. W. Porter, S. A. Rodgers, J. H. Davis, F. R. Earle, S. N. Foster, T. H. Freeman, W. P. Gillespie, J. P. Russell, Robert Scales, A. H. Sharp, W. J. Strayhorn, Jr., E. B. Thompson.  
 1859.—J. H. Abbay, M. A. Anderson, James H. Beard, Richard Beard, H. F. Bone, J. H. Braley, J. S. Cahal, W. J. Callans, W. N. Cunningham, Gideon H. Lowe, A. B. Gant, Jr., Leroy Gates, E. J. T. Gillespie, R. C. Hall, J. C. Hutchins, C. S. Harrison, W. A. Haynes, R. D. James, D. A. Lowery, W. W. McCants, R. P. McClain, W. L. McClure, C. W. Robertson, A. G. Settle, John S. Young.



1860.—Andrew Allison, R. H. Christmas, R. T. Crenshaw, E. B. Crowe, J. A. Dobbin, W. B. Dunn, James A. Smith, J. H. Everett, G. W. O. Griffin, Calvin Van Guy, H. T. Norman, W. B. Porter, George E. Seay, Cicero Spurlock, Thomas A. Street, S. M. Tarplay, N. J. Taylor, Alexander Trotter, W. H. Tabb.

1861.—D. B. Anderson, M. P. Berry, J. G. Boydston, A. J. Boynton, E. C. L. Bridges, E. G. Brown, Anthony Burroughs, A. W. Caldwell, T. S. Cleveland, J. G. Dement, T. H. Dudley, Gaston Finley, A. W. Gould, J. L. Griggs, H. A. Hearon, J. J. Kimbrough, J. McM. Lansden, S. B. Lee, Wm. G. McKenzie, T. J. Myers, W. H. Ogilvie, Jr., S. T. Oldham, T. M. Osment, John Rayburn, Samuel Richards, M. F. Rigues, Lewis B. Tabb, J. F. Thompson, Harry Vasser, Winter Walker, William Warren.

1862.—G. W. Bowers, T. H. M. Hunter, T. M. Goodknight, R. W. Miller, R. L. C. White.

1868.—A. J. Hibbett, J. E. Rogers, B. H. Owen, J. H. Carson, W. S. Davis, Hamilton Parks, W. S. Draper, N. J. Finney, W. D. McLaughlin.

1869.—G. S. Vaughan.

1870.—E. E. Beard, R. W. Bell, D. S. Bodenhamer, R. V. Foster, W. H. Groves, J. B. Hancock, D. A. Quait, Young Redmond, John Shepherd, A. W. Stockell.

1871.—W. G. Baird, R. J. Beard, J. L. Brittain, W. R. Camp, B. F. Dufield, F. H. Gaines, J. L. Goodknight, J. B. Grider, G. W. Henderson, M. V. Henry, B. B. McCroskey, E. J. McCroskey, T. J. Middleton, J. W. Patton, W. R. L. Smith, M. J. Templeton, W. W. Walker.

1872.—D. C. Amos, B. F. Bell, J. D. Boone, E. C. Buchanan, S. P. Burke, L. D. Campbell, W. R. Cavitt, J. A. Cavitt, W. J. Ewing, W. F. Hill, B. H. Johnston, S. C. Lokey, H. G. McCord, W. M. Robertson, S. B. Sherrill, H. Smith, B. F. Smith, I. E. Smith, J. R. Steele, A. W. Stokes, C. E. Waldran, E. R. Williams.

1873.—W. A. Baird, G. W. Bodde, Ollie Cost, D. H. Green, J. C. Hardin, J. I. D. Hinds, I. A. Hunter, J. K. Jamison, A. R. Jones, B. H. Johnson, B. M. Logan, L. M. Logan, H. H. Marshall, W. B. Thompson, J. H. Warren, J. C. Jones.

1874.—J. W. Anderson, H. C. Batts, R. W. Bengé, A. C. Bryan, H. C. Culton, W. G. Dillon, C. P. Duvall, J. B. Fort, J. D. Fort, R. M. Hall, B. S., T. B. McDow, R. S. Murray, B. S., L. G. Wynne, E. Pillow, B. S.

1875.—W. C. Anderson, J. D. Braley, H. W. Grannis, J. W. Helm, F. S. Hyde, B. S., J. E. Mathews, A. B. Murray, J. A. Smith, B. S., John Bryan, O. C. Hawkins, J. M. Hubbert, Arthur Low, W. L. McFarland, B. S., J. M. Kosborough, P. H. Southall, T. M. Walton, B. S., R. V. Atkinson.

1876.—Benjamin Smith Foster, John Thomas Jopling, Watts Macpherson, George Washington Scribner, Michael O'Connor Smith, John Wesley Melton (1875), W. W. Hunter, William James Bingham, George Lewis Davidson, Richard Curdley Fields, Isaac Herschel Goodknight, W. T. Nixon (1875).

#### ENGINEERING DEPARTMENT.

List of engineering graduates from foundation of Engineering Department:

J. H. Britton, A. H. Buchanan, A. E. Buchanan, W. M. Buchanan, P. W. Buchanan, E. C. Buchanan, J. P. Carnahan, W. H. Day, T. M. Dubose, B. F. Dufield, W. A. Ellis, W. A. Ficklen, T. M. Marks, A. G. Martin, R. H. McClain, Henry McCorkle, Alex. W. Vick, John I. D. Hinds.

#### THEOLOGICAL DEPARTMENT.

1853.—I. N. Biddle, S. P. Chesnut, F. R. Earle, R. L. McElree.

1859.—M. B. DeWitt, W. L. McClure, R. W. Hooker, W. A. Haynes.

1860.—E. J. T. Gillespie, J. A. Smith, D. C. Kinnard, J. M. B. Roach.

1861.—S. H. Buchanan, J. T. Buchanan, Milo Hobart.

- 1866.—T. M. Goodknight.  
 1868.—J. T. Porter, Alexander Abbott.  
 1870.—W. C. Denson, E. G. McLean.  
 1871.—W. J. Darby, A. W. Hawkins, W. H. Groves, R. H. Castleman.  
 1872.—Isaac B. Self, James McCurdy, B. F. McCord, R. J. Beard, J. E. McShan, J. J. Moore, W. H. Berry.  
 1873.—J. D. Boone, B. F. Smith, H. H. Marshall, Hamilton Smith.  
 1874.—D. S. Bodenhamer, Reuben Burrow Flaniken, D. H. King, John Macpherson, W. A. Young.  
 1875.—David Askew Brigham, John William Elder, Samuel S. Patterson, William George Dillon, Wilburn Adelbert Maxey.  
 1876.—John Owen Blanton, William T. Dale, Frederick P. Stanton Flaniken, Robert Verrell Foster, James Monroe Hubbert, Robert Gamaliel Pearson.

#### BUSINESS COLLEGE AND TELEGRAPH INSTITUTE.

This department was organized and commenced work, in Lebanon, Tennessee, on the first of September, 1873. Rev. Thomas Toney, A.M., M.D., was elected Principal, and to his untiring energy and ability we are indebted for the unparalleled success of this, now one of the largest and most interesting departments of the University. It commenced with three teachers, but increased to six before the close of the first scholastic year. Forty-one students matriculated in the commercial department and sixty-three in telegraphy, and there were twenty-eight graduates during this year.

At the close of the year 1874, Dr. Toney removed these schools to the city of Nashville, Tennessee, and combined them with schools of the same kind, of which he was already principal and proprietor. This change was made with the full knowledge and consent of the Faculty and Board of Trustees of the University.

During the scholastic year of 1874-5, there were in the commercial department one hundred and twenty-seven matriculates, and thirty-eight in telegraphy, and twenty-seven graduates.

During the month of August, 1875, the principal transferred his interest in the Telegraph Institute to Mr. S. M. White, a graduate of the Law School, together with its entire equipage. Mr. White afterwards closed this school.

During the scholastic year of 1875-6, there were connected

with the Business College six teachers and one hundred and sixty-eight students, and there were thirty-two graduates.

## LIST OF GRADUATES.

1874.—P. J. Anderson, C. C. Bailey, Robert W. Binkley, J. B. Black, E. S. Bobbitt, Norman F. Cabot, J. T. Carter, W. S. Crittendon, Samuel T. Fletcher, O. M. Gerald, J. H. Goodbar, J. Price Gray, W. B. Hines, A. S. Hull, W. G. Hill, J. J. Johnson, John W. Kirk, Isham Keith, F. P. Lowe, E. D. Mayes, Thomas Milan, J. H. Nixon, John W. Page, J. J. Smith, W. H. Sutton, S. T. Williams, H. C. Worley, Robert F. Wylie.

1875.—Thomas A. Bell, S. E. Bingham, E. S. Bobbitt, F. P. Burns, W. E. Chadwell, John E. Collier, W. H. Dodd, T. H. Eatherly, W. T. Franklin, — Steed, William D. Frazier, Harry B. Gray, W. R. Garrett, H. H. Grant, J. H. Hillyard, J. R. Joyce, J. T. Leston, M. D. L. Martin, E. S. Manning, D. W. McNeil, J. F. Morgan, A. O. P. Nicholson, W. J. Plummer, William Shenault, B. F. Strange, J. P. Taylor, J. J. Wilson.

1876.—G. H. Abernathy, W. L. Abernathy, Elijah Ambrose, W. R. Barrow, E. F. Banks, J. T. W. Culleton, Will. F. Dair, Willy Dunn, Charles L. Eve, William Frazier, Willy Farrell, Frank Fitzwilliams, J. W. Hanson, J. J. Hayley, John J. Hartnett, Miss Mollie Hennessey, H. C. Jameson, James A. B. Lovett, Jeff. McLemore, R. D. Perkins, W. Plummer, E. Prudhomme, W. P. Robinson, J. E. Rose, C. H. Sanders, James Southerland, John H. Sweeney, Thomas J. Tansey, W. L. Trice, M. T. Wait, P. Welsh, W. C. Yarborough.

This department is in perfect harmony with the other departments of the University. It bears the same relation to the literary, theological, and other departments, as the Law School does. It has never cost the church or University a dollar, as it has always paid its own way.

Since this Business College has been combined with the Bryant and Stratton Business College, in the city of Nashville, Tennessee, many valuable improvements have been made.

There will be added at the commencement of the year 1877, a complete agricultural class.

## THE LAW SCHOOL.

The idea of establishing a Law Professorship in Cumberland University was first indicated by a resolution of the trustees, passed February 27, 1845, which is as follows:

"*Resolved*, That Hon. N. Green be appointed Professor of International Law and Political Economy in Cumberland University, and that he be notified of his appointment, and requested to accept the same."

It is recited in an entry, May 27, following, "That owing to the afflictions of his family and other engagements, it will not be in his power to attend to the duties of the station, and, therefore, he declines to accept the appointment."

At the same meeting of the board, Hon. Abraham Caruthers was elected to this professorship, which he agreed to undertake. At that time, Judge Caruthers was upon the Circuit Bench, and lived at some distance from the seat of the University. For these and other reasons, he never entered upon that professorship.

On January 9, 1847, we find the following resolution looking to the establishment of a law department:

"That Jordan Stokes, William L. Martin, and Robert L. Caruthers be appointed a committee to take into consideration the propriety and practicability of establishing a law department in the University, and that they report to the next meeting of the board a plan for the same."

Accordingly, the committee reported, February 22, recommending:

1. That a department of law be now established in the University, and that it be opened for the reception of students the first Monday in October following, if fifteen pupils can be obtained.

2. That the sessions and vacations shall correspond with those established with respect to the other departments.

3. That law students shall be daily and thoroughly examined and lectured.

4. That the tuition shall be \$50 per term.

5. That professors of established reputation shall be elected; and to secure for the office competent talents and qualifications, they do now fix the salary of the professors at \$1,500, to be paid out of the tuition fees of the department.

6. That Messrs. R. L. Caruthers, Martin, and Stokes be a committee to make the necessary rules and regulations for this department, and designate the course of study; that in

this duty they take into counsel the members of the legal profession.

The report was adopted; whereupon, Jordan Stokes nominated Hon. Abraham Caruthers first Professor of Law; and the vote being taken, he was unanimously elected.

The professor elect was at that time receiving an income of \$1,500 as Circuit Judge, and although it appears small to us now, yet it was a certainty. Judges were then appointed by the Legislature, and the professor elect had made such reputation in his own circuit and throughout the State, that no one doubted his re-election. He had held the position fourteen years.

On the other hand, the undertaking to which he was invited was looked upon as hazardous. The University had no endowment with which to secure his salary. The profession in this country had not been educated in law schools, and were, in general, averse to such institutions.

It required, therefore, some boldness to launch the new enterprise.

How the difficulty was solved and the doubts in the mind of the professor elect removed so as to enable him to enter upon this new and important work, should be known to the world.

In the minutes of the board, dated August 30, 1847, we find the following entry:

"General Robert L. Caruthers\* submitted in writing the following resolutions, heretofore verbally made: 'The Board of Trustees of Cumberland University have heretofore established a law department, and pledged themselves that it

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\* ROBERT LAWSON CARUTHERS was born in Smith county, Tennessee, July 31, 1800. After attending the old fashioned country schools of the time, he studied for awhile at Columbia and Washington College, East Tennessee. He read law under the direction of Judge Samuel Powell, in Greeneville, and located first at Carthage, Smith county, and then in Lebanon, for the practice of his profession. He was elected Clerk of the House of Representatives of the Legislature of Tennessee, in 1823. In September, 1827, he was honored with an election as Attorney General of his district, and was made Brigadier General of militia in 1834. He served in the State Legislature in 1835; was in the United States Congress in 1841, and in the Confederate States Congress in 1861. In 1844, he was elector for the State at large on the ticket of his party. In 1849, he was made



should go into operation the first of October next, and be perpetual. It has also elected a Professor of Law, and fixed his salary at \$1,500. All this has been done upon my motion, and on certain conditions and assurances between the board and myself, which have never been reduced to writing and entered upon the minutes. In justice to, and for the safety of both parties, this should be done. I, therefore, here state the terms and conditions of the agreement, to the performance of which I am now willing to be bound, and do hereby bind myself.

1. I did guaranty, and do now guaranty, the salary of the Professor of Law for the first three years; that is, I will make up whatever the tuition fees of the law class may fall short of \$1,500. But whatever amount I may have to pay, shall be re-imbursed to me out of any excess over said salary, which the fees in that department may at any time produce. . . .

2. The board are not, in any event, to be bound for the salary of the law professor out of any of its resources, except the fund created by the fees of the law students. . . .

ROBERT L. CARUTHERS."

The guarantor was a man of abundant means, and there could be no doubt as to the sufficiency of the security. He was a brother of the new professor, too, which made the agreement doubly sure.

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Grand Master of Masons of the State of Tennessee, and of him, in a galaxy of noted names, there hangs a portrait on the walls of the Grand Lodge hall in the city of Nashville. He was appointed Supreme Judge of Tennessee by Governor Campbell in 1852; was re-elected to that high position by the Legislature in 1853, and the following year was again re-elected, on a change of the Constitution, by the suffrages of the people of his native State. In this honorable capacity, he served the Commonwealth for a number of years. In the spring of 1861, when the Peace Congress was held in the city of Washington, over which ex-President Tyler presided, Judge Caruthers was appointed by the authorities of Tennessee one of the delegates to that important body. In 1863, during the terrible scenes of the late fearful war, he was elected Governor of the State. Judge Caruthers has ever been the friend of temperance reform, and of all movements looking to the elevation of the people to a higher point of moral and intellectual progress. It is not surprising, therefore, that he should have been elected by the Grand Division of Sons of Temperance as Grand Worthy Patriarch of the State, in 1849. On the organization of the Board of Trustees of Cumberland University, in 1843, he was elected its President, and has faithfully

Upon this, Judge Abraham Caruthers resigned the office of Circuit Judge, and accepted the position tendered him. He delivered his inaugural address in July, 1847. This address is a remarkable production, which, but for its length, might here be given entire. It was printed by order of the Board of Trustees in pamphlet form, and afterwards copied into the *Legal Journal*, published in New York.

After but little advertizing, the Law School was opened in October, 1847. No room had as yet been prepared for the law class, and, in consequence, the first recitation was in the office of Judge Robert L. Caruthers. There, on the first day of the term, the new professor was met by seven young men. The number of law students increased during that session to thirteen. This was considered encouraging. At that time Judge Caruthers was just getting out of press his first edition of "The History of a Law Suit." It was a small work of forty pages octavo. Since then it has grown under his own hand, to be a large law-book of six hundred pages, and has acquired a reputation almost as extensive as that of its author. The first lesson recited was in this book.

The present Chancellor was among the seven youths who composed the nucleus of the first law class in Cumberland University. Several of them had undertaken at home to study law in the ordinary way; that is, in lawyers' offices. They found great difficulties in this method. Lawyers in full practice have but little time to bestow upon their students, and this at irregular and uncertain periods. The lawyer is not himself trained and devoted to the business of teaching. He

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served in that position to the present time. In 1868, he was elected Professor of Law in the University, and entered very soon after upon his duties as such, in which responsible chair he is still doing effective service, with much of the vigor and fire of middle life, softened and directed by the wisdom and grace of a very green and happy old age. He is a devoted member and ruling elder of the Lebanon congregation of the Cumberland Presbyterian Church; has been often a member of the Lebanon Presbytery, and of Middle Tennessee Synod, and his presbytery has repeatedly sent him as commissioner to the General Assembly, where he is ever recognized as a leader in the counsels of the Church. His influence for good is wide-spread, deep, and permanent. This brief and imperfect sketch affords food for thought, and for reference, to the future biographer, and of its subject there is no hesitation in writing that his is *clarum et venerabile nomen*.

may be a great advocate, or a profound jurist, and at the same time a very poor instructor. Studying in a law office involves many interruptions from various sources. Clients, friends, and idlers interfere. Besides, there is absent the powerful stimulus of a class.

So those of the seven students who had tried it, found a vast difference between that method of learning the law, and this upon which they were just entering. Here they had an able man and one of the greatest thinkers of the country, devoting to them the whole of his time and great talents. He had given up every other pursuit. He had nothing else to think about, and he went about his new business with enthusiasm and zeal. Here also they had in their text-book, in plain language, the manner of beginning and conducting a law suit through all its stages. This was explained by their teacher, and then to make it certain that they should understand it, they were required to prepare and present the different phases of a law suit themselves. They were made practicing lawyers on the spot. They had their sheriff, their jurors, and their judge, as well as their fictitious client. It may be well imagined how interesting, how new, and how different the study of the law now seemed to them, in comparison with the old method of reading in an office.

The old system of lectures which had been universally adopted in the professional schools in the United States, was utterly discarded. Judge Caruthers reasoned that the science of law should be taught like any other science—like mathematics, like chemistry. So that, instead of adopting a new method, he simply resorted to the old paths. He assigned a given portion of the text every day, and upon this he rigidly examined every student; and the student was required to apply his knowledge through the moot courts, from the time of his matriculation till his pupilage was ended. It is not strange that the plan soon became popular.

The first session there were thirteen matriculates; the second term there were twenty-five; the third term there were forty; and so the numbers increased from year to year, until the Law School of Cumberland University became the largest in the United States, numbering in the year before

the late war between the States one hundred and eighty students.

The second year of its existence (1848), it became manifest that the experiment would be successful. There were more students and more classes than one teacher could properly instruct.

The trustees elected Hon. Nathan Green, at that time one of the Judges of the Supreme Court of Tennessee, and Hon. Bromfield L. Ridley, one of the Chancellors of the State, additional professors, which positions they accepted. These gentlemen, for several years, devoted only their court vacations to the work of the Law School. But this was not satisfactory, as it often threw the whole burden upon the resident professor. Judge Green was, therefore, induced to resign his position on the Supreme Bench and give his whole time to the school. This he did in 1852. Judge Ridley's services were then not needed.

Judge Green had been on the Supreme Bench for more than twenty years. He had become well known to the profession in Tennessee and the country in general. He was in the fullness of his intellectual manhood. Thus adding his great reputation and ripe experience to the splendid abilities of the first professor, the two could not have failed to attract the youth of the country. They flocked around them as the youth of Athens used to gather about their great philosophers. The success of the school during their administration was unparalleled. They toiled zealously and faithfully together until 1856, when another professor became necessary. Nathan Green, Jr., son of Judge Green, and one of the first graduates of the school, was chosen. He had been since 1849, engaged vigorously in the pursuit of the profession in Lebanon, Tennessee. He at once abandoned the practice and gave his whole time to the work. Afterwards, in 1859, John Cartwright Carter, son-in-law of Judge Caruthers, was appointed an additional professor; but he continued only one year.

Thus, at the breaking out of the war in 1861, there were three teachers giving their whole time to the school, and there was full employment for them all. Many young gentlemen,

whose parents were planters and men of large means, attended the school in order to make themselves more accomplished citizens, and without intending to follow the profession as a business.

At the time of the issuance of President Lincoln's proclamation, on the 13th of April, 1861, the school was enjoying the highest degree of prosperity. But scarcely a week had elapsed after that notable event, before the school was entirely broken up and the exercises all ceased. Most of the young men went to their homes at once. Some enlisted as United States soldiers to fight for the Union, but the great mass, being from the South, became Confederate soldiers. During the war nearly every *alumnus* of the school was engaged in actual conflict. Many were killed in battle, many died in the army, and many were maimed for life. So great was the upheaval, and so thorough was the change on the face of Southern society as the result of the war, that it has been found impossible to trace the history of these young men. It is known that many of them became officers in the army, some rising to considerable distinction, of whom some mention will be made hereafter.

During the time of hostilities, Judge Green, the oldest man among the law professors, remained quietly at home. He deplored secession and disunion. He loved the Union, and in his youth had given proof of his devotion by enlisting and serving as a soldier in the war of 1812-15. In all his speeches and lectures he had argued and spoken for the integrity of the Union of our fathers. Upon the subject of slavery, although himself a slaveholder, he had adopted and expressed the opinion that "slavery was an evil, morally, socially, and politically;" a sentiment which Mr. Jefferson, and Mr. Clay, and many Southern statesmen had uttered long before. He explained, however, that it was an evil to the master rather than to the slave, and that in the providence of God, it had been a great incidental blessing to both races. He denied with great vehemence, the right of the people of the North, by Congressional legislation, to interfere with the institution either in the States or Territories. When, therefore, the issue came, he took distinct and unequivocal ground in favor



of resistance on the part of the South. His opinions were well known and freely expressed. Still he was not molested, either in person or property, by the United States troops who occupied the country much of the time. This was due, no doubt, in part to his gray hairs and quiet demeanor, and in part to the influence of certain distinguished men who were Unionists, and who were his warm personal friends.

Judge Caruthers was equally a pronounced friend of Union and opposer of secession. On several occasions, in addressing the students before the public, he uttered the most eloquent and burning sentiments in favor of an undivided country. But when the proclamation of the President came, asking the people to volunteer to fight their brethren of the seceded States, and it became evident that every man must make his choice, he, too, determined to go with his people, and did not hesitate to advise resistance. He was elected to the lower house of the Legislature of Tennessee from the county of Wilson in 1861, and served in the body that pronounced a separation of the State from the Union. When the country became occupied by the soldiers of the Union, apprehending an arrest on account of his activity for the Confederacy, he left his home and went to the town of Marietta, Georgia, where, away from his family and friends, he died among strangers on the 5th day of May, 1862, in the sixtieth year of his age.\* Thus departed one of the purest men and one of the greatest lawyers ever produced in this country.

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\* ABRAHAM CARUTHERS was born near Hartsville, in Smith county, Tennessee, on the 14th of January, 1803, and died at Marietta, Georgia, on the 5th of May, 1862. If space allowed, I would love to delineate a correct likeness of his walk and acts in this life, as a splendid model after which young aspirants for legal honors might fashion and mould themselves. But the nature of this sketch will admit only a meagre outline of the life and character of this able lawyer, profound jurist, accomplished professor, and erudite author. His father died leaving a large family, and bequeathing to each but little more than an humble but stainless and honorable character. With this heritage, Abraham, an orphan child, stepped forth to front life and fight its great battle. Thrown thus in childhood upon his own resources, and mainly dependent on his own judgment for the direction of his course, he soon acquired an individuality of character that distinguished him through life. Like most of those who have attained distinction in any department of life, he had his struggle with poverty.

Judge Caruthers left but one legal work, that is, his far-famed "History of a Law Suit." It is a remarkable book. It is still a text-book in the school which he founded, and is found in the offices of the lawyers and justices in every town in Tennessee, and in many in other States.

Mr. Carter entered the Southern army from Memphis, Tennessee, early after the commencement of hostilities, and on account of his superior merits as a soldier, rapidly rose to distinction. He was made a Brigadier General. In the attack on the Federal forces at Franklin, Tennessee,

Gifted by nature with an iron-will and panoplied with heroic virtues, he bade defiance to every obstacle that dared impede his march to an honorable distinction. After obtaining a pretty good common school education, he engaged in teaching until he acquired a sufficient sum to complete his studies at Washington College, East Tennessee. He was an earnest, patient, untiring student while at college, and noted for the thoroughness with which he did the work assigned him. He quit no subject until he had mastered it. His mind, naturally vigorous, being thus early trained to a thorough investigation of those subjects coming within the range of his scholastic inquiries, pre-eminently fitted him for the severer duties imposed by his subsequent positions at the bar, on the bench, in the school-room, and the office. In 1824, he commenced the practice of law in Columbia, Tennessee. Remaining there but a short time, he removed to Carthage, Tennessee. He practiced law but a few years, and was appointed by Gov. Carroll, in 1833, Judge of the Circuit Court, to fill a vacancy occasioned by the death of Judge Williams. He was barely eligible on account of age, and was, at the time of his appointment, the youngest Judge in Tennessee. He was called, too, to preside over what was then one of the most talented bars in the State. No jurist ever rose more rapidly to distinction than did Judge Caruthers. By his legal ability, uprightness as a Judge, and the clearness and accuracy of his decisions, he won the admiration and confidence of the entire bar throughout his large circuit, and was elected by the Legislature for another term, without even leaving his home to attend the election at Nashville. At the expiration of his second term, his fame as a Judge, and his popularity as a Christian gentleman, were co-extensive with the Commonwealth of Tennessee, and he was re-elected without opposition by the Legislature. It is said that fewer of his decisions were overruled, than those of any Judge that ever occupied a seat so long on the bench. Very many of his decisions have been incorporated into the opinions of the Supreme Court in affirmation of his own. They are noted for their clearness, perspicuity, accuracy, and vigor of thought. As a Judge, he was a terror to evil-doers and a strong bulwark to the innocent. His courts were models of good order and dignity. He required of his subordinate officers the strictest performance of duty, and was exceedingly severe on the derelict and faithless. At the close of one of his courts, a recrant grand jury brought in and read a series of resolutions complimenting his ability and conduct as a Judge. He heard them patiently, and replied, "Gentlemen, either your county is the freest of guilt of any county in the State, or you are the most useless and

in December, 1864, he was mortally wounded, and died a very short time afterward. He was a man of great powers of endurance, indomitable energy, and heroic courage. Among all the officers of the army, there was none more faithful to his trust, or more punctilious in the discharge

worthless set of jurymen I have ever empannelled." In 1847, the Board of Trustees of Cumberland University, at Lebanon, Tennessee, determined, if possible, to have a Law Department of the University, and Judge R. L. Caruthers, the distinguished brother of the subject of this sketch, guaranteed the salary of a jurist of known ability, who would undertake to establish and carry forward this department. In 1847, Judge Abraham Caruthers resigned the position he had so long and honorably filled, and henceforward the Lebanon Law School was left entirely to his admirable judgment, management, and control. His strong common sense, bold originality, vast judicial experience, and high moral worth, eminently qualified him for the task of planting a law school on a basis as firm as the everlasting rocks, and fresh as the cedars that waved so gracefully around it. He rapidly matured his plan, which was altogether new and original, and, in the fall of 1847, opened the Law School with an inaugural address. This remarkable address was published in the leading journals, both North and South, with high encomiums as to its merit. It was the best advertisement that could have been devised. It immediately attracted the eyes of all who contemplated a preparation for obtaining a legal education, to the new method introduced by Judge Abraham Caruthers. The wisdom of his plan was vindicated by the splendid success of the Lebanon Law School before the close of the second year of its existence. As an introduction to the study of law, he wrote a little book styled, "American Law," which was greatly prized by his early students. He subsequently wrote his far-famed "History of a Law Suit," as a book absolutely necessary to the students in their moot court exercises. It was at first only a primer, containing a very condensed treatise on the law of pleading. He subsequently enlarged it to a volume of about six hundred pages octavo. It is the clearest and most lucid exposition of the law on practice that has ever been written, and had he no other claim to distinction as an able lawyer, his fame might securely rest on its merit. A gentleman who occupied the highest legal position in Tennessee, in commenting on this work, said: "I had rather have the fame of the author of this book, than of any General of the late war on either side." It grew rapidly in favor with the bench and bar of Tennessee, and in less than twelve months after its appearance, became the standard authority on the law of Tennessee practice. It has passed through three editions since the war, and the third is now exhausted. His power of condensation was truly wonderful. Rarely has so much abstruse law been pressed into so few words. He wrote with rapidity, but not until he had thought with intensity. "The hot furnace having been worked and simmered, let the pure gold flow out at one gush." As a professor, he had the love and confidence of his students, but he was a strict and rigid disciplinarian. We extract from an address by General Alexander W. Campbell, a distinguished member of the West Tennessee bar, and an old student of Judge Caruthers, the following allusion to his old preceptor: "Endowed by nature with intellectual powers far beyond ordinary

of every duty, than General John C. Carter. He lost his life, not in an effort to perpetuate slavery, not simply from a desire to dismember the Union of States, but in a conscientious belief that it was necessary to fight in order to preserve some of the fundamental doctrines of our loved Constitution. Upon this ground thousands of the best and noblest sons of the South fought, and thousands fell. Not that they loved the Union less, but the principles of the Constitution more.

Judge Ridley, who before the beginning of the war had resigned his place as Law Professor, and who was then one of

men, he had by close study, laborious investigation, and methodical research, made himself one of the ablest and most accomplished common-law lawyers of his day. As a Doctor of Laws, he had no superior in this country. As a law writer, his style was clear, concise, accurate, and terse; there was in it just rhetoric sufficient to make it agreeable, but not enough to impair its vigor. It was in the professor's chair, however, that his great qualities shone the brightest. He could convey his ideas in the fewest words of any man I ever knew, and you always felt, when he had finished his exposition of a subject, that, while more might have been said, not another word was necessary. His running commentaries on Blackstone and Kent, as he delivered them to his class, if published with the text, would have made the very best elementary work for the American student that has ever been written." In 1861, the war interfered with his school and his labors. He was fast gathering the material for a law-book of more extended scope than any he had written. The profession has lost much by the failure to execute his design. He was forced, very much against his inclination, by the demand of his county, to a seat in the Legislature. He occupied the important position, at that critical period, of Chairman of the Judiciary Committee. The fate of war soon separated him from his happy home and the people he loved so well. He was never so happy as when in his quiet study immersed in his work. And yet he was a most public-spirited man, and aided every enterprise calculated to develop the country and elevate his race. He permitted nothing to interfere with his Christian duties. He was a man of large charity, but none ever knew it from him. He was averse to anything like ostentation, pomp, and show. He was a calm, modest, thoughtful, retiring, and clear-headed philosopher in all things. His walk, conversation, manner of thought, mode of expression, style of writing, were all his own, entirely original. We close this sketch by an extract from an address of Hon. John M. Bright, M. C., of the Fayetteville bar: "Let Truth engrave on the door-arch of your temple, that he was modest as he was meritorious, consistent as he was conscientious, useful as he was laborious, exalted in principle as he was liberal in spirit, profound as he was accurate, sound as a lawyer, able as a jurist, popular as a professor, successful as an author, irreproachable as a citizen, exemplary as a Christian, and the founder of the Law Department of Cumberland University. Such was Abraham Caruthers."

the oldest and most distinguished Chancellors in the State of Tennessee, was also an ardent supporter of the Southern cause. And although he did not serve in the line, or in any office relating to the Confederacy, he gave it his unqualified adhesion. When his section was occupied by Federal troops, he went to Georgia, where he remained until the close of the war. He then returned to Tennessee, and settled with his family in Murfreesboro. His capacious and elegant mansion in the vicinity of that town had been destroyed by the Federal soldiers. He therefore began at once the practice of the law for a support. He soon acquired an abundance of business, which he continued to enjoy until his death. This sad event occurred August 10, 1870.\* Like Judge Caruthers, he died as he had lived—a Christian. Both had long and faithfully served as ruling elders in the Cumberland Presbyterian Church.

During the war the University buildings were destroyed. They had been finished in respect to some important additions, just before the strife began. Four large and commodious rooms were occupied by the Law School. The loss of these buildings was a most serious one to all departments of the University. It was a reckless and unnecessary destruction, by command of a Confederate officer, immediately after an action in which it had been occupied as a Federal outpost. As the news of the catastrophe spread over the country, while the civil conflict was still raging, hundreds of the alumni of the University felt and expressed the deepest indignation and most profound regret.

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\* HON. BROMFIELD L. RIDLEY was born August 1, 1804, in Granville county, North Carolina. He received his education at Chapel Hill, the State University. In early manhood he emigrated to Tennessee, where he spent the remainder of his life. In the autumn of 1843 he professed faith in Christ, and joined the Cumberland Presbyterian Church, in which he lived a consistent and useful life. He was for many years a ruling elder, and was repeatedly a lay-representative from his Presbytery in the General Assembly of the Church. He spent twenty years on the bench of the Chancery Court, and bestowed as much labor and learning on Equity Jurisprudence as any other man in Tennessee. His death occurred very suddenly and unexpectedly at his residence in Murfreesboro, Tennessee, August 10, 1869. He was a man of talents, of high legal attainments, of strict honor, and Christian virtues, and bore down to death the unblemished reputation which followed him through life.



There is nothing now on the old site but the foundation, covered with *debris*, and three lonely, desolate columns pointing to heaven regretfully and hopefully.

The burning of the college edifice was indeed a sad, and in the opinion of many, an ominous event. As the flames carried the house away into the air, so the hopes of the friends of the University vanished. Like the sparks of fire which ascended upwards, so the precious lives of some of the founders, and many of the sons, of the University, had gone up to God. Who shall rebuild? Where are the means? These questions were asked, but could not be readily answered.

The war ended in April, 1865. Of the four law teachers, two were dead, and Judge Green, then in his seventy-fourth year, was in very feeble health. He had been attacked, in 1863, with a severe pneumonia, from which he never fully recovered. He had, however, sufficient strength to engage in a limited practice of his profession, from which he derived some income.

In view of his health and advancing years he was, at first, averse to the proposition to re-open the Law School. After some persuasion, however, he consented that his name might be used as one of the professors, not expecting that he would ever do much work. Accordingly the announcement was made that the Law School would be re-opened on the first Monday in September, 1865. The mails had not been re-established in the South, except between a few of the more important towns. The means of communication, therefore, were limited. Still an effort was made to advertise the school, mainly by circulars sent from hand to hand.

About twenty young men appeared at the opening of the term. All these were beginners in the study of the law, and none entered the Senior class. All the labor therefore devolved upon the junior professor.

The character of the students who entered the school this year was remarkable. Every member of the class had been a soldier in the late war; several had been officers. One had been a Confederate general, and another a Federal colonel. They were all fresh from the field of strife. It was true here as elsewhere that, having laid down their arms in good faith



and agreed to keep the peace, they were willing to abide faithfully by the compact. These soldier students were gallant, and some of them scarred men, who had fought on different sides, but were now in perfect accord in their social relations.

In the spring of 1866, the Law School was subjected to a great calamity. There were now two classes and upwards of thirty students. Judge Green undertook to teach the more advanced students. But, alas, it was too much for his strength. He taught them a few weeks, and gave way. He went to his bed, and after a confinement of one week, passed away. He died on the 30th of March, 1866.\* The law students gathered around his remains with the affection of children. They were his pall-bearers, and among the chief mourners.

Many supposed that this sad event would result in the disbanding of the students, and the breaking up of the school itself. But these same magnanimous soldier students de-

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\* HON. NATHAN GREEN departed this life on March 30, 1866, at the ripe age of seventy-three years. He was a native of Virginia, but removed early in life to the State of Tennessee. He possessed in his youth but few of the advantages of education; but with a strong will, a vigorous intellect, and an eager thirst for distinction, he soon placed himself upon a level with those who had been favored with higher opportunities. Tall and imposing in person, with a deep-toned and impressive voice, and a most earnest and dignified manner, from the first he commanded that respect and attracted that attention which usually follow only the later developments of ability. As early as 1826 he was made a member of the State Senate. There he had no superior. But politics were not designed to be his specialty. He was soon elected one of the Chancellors of the State, when there were but two who occupied that honorable position. In 1831 he was elected, for the first time, a Judge of the Supreme Court. For more than twenty years, by election and re-election, until his voluntary retirement, he remained upon the bench, without stain or reproach. If to any one man is to be given the credit, beyond all others, of building up the judicial system of Tennessee, that credit is due to Judge Nathan Green. In 1852 he voluntarily retired from the bench. In 1848, in conjunction with the able, the learned, the much lamented Judge Caruthers, he gave a new impulse to the *Lebanon Law School*. There he labored as a professor until the outbreak of the late civil war. Soon after the war, death called him in the fullness of years and of honor. We may not well look upon his like again. His characteristics may be summed up in a few words: Strength and dignity, moral and mental, brought to bear with signal efficiency in every phase of an active and useful life.

In placing an estimate upon the life-work of Judge Green, it is difficult to avoid using language which, to the stranger, may seem extravagant, though lit-

creed otherwise. They entered into a compact to stand by the only surviving professor until another teacher could be procured. And they did it. None of them left. They not only kept their agreement, but used their influence in bringing others to the school.

In a few months afterwards Hon. Henry Cooper, at that time a Circuit Judge, was elected Professor of Law. He was comparatively a young man, not exceeding forty years of age. He had, for several years, occupied the bench, and had made for himself quite a reputation for ability as a lawyer, and purity as a man. In addition to this, he possessed great urbanity of manner and gentleness, and was well calculated to be an instructor for young men.

The whole number of students during the year 1865-6, was forty-three. Instead of the number diminishing, as many apprehended, on account of the death of Judge Green, the catalogue for that year showed that there were in the year 1866-7, as many as seventy-seven students—an increase of thirty-four. Great as was the fame of this venerable man, whom death had removed, the character of the school was sufficient to sustain the loss. It is a happy providence that all the wisdom and all the skill in any particular department are not buried with our fathers. However important they may be to any enterprise, God is able to raise up others to fill the places made vacant by their death.

After teaching in the Law School two years, Judge Cooper†  
erally true. In early youth I learned to venerate and admire the bar of Tennessee, because of the universally popular and revered character of the Supreme Bench. No one did more to secure and maintain this character than Nathan Green. He was a teacher of righteousness, whose voice was heard, felt, and remembered throughout the State. He was indeed the Sir Matthew Hale of Tennessee. Then, in after life, his influence upon the crowds of ingenuous, eager youth, assembled at Lebanon, was most attractive and benign. It was magnetic, and always elevating. Without underestimating the great toils and worth of others, it may be safely said that no one of Judge Green's contemporaries, lay or clerical, was gifted with greater faculties for Christian usefulness, or favored with a wider field of service, or blessed with a richer or more lasting harvest.

† HENRY COOPER was born in Columbia, Tennessee, August 22, 1827. He was graduated at Jackson College, Columbia, in 1847. He read law in Shelbyville, and commenced its practice there in 1850, in partnership with his brother, Hon. Edmund Cooper. In 1853, and again in 1857, he represented Bedford

resigned, and moved to Nashville, and engaged in the practice of the law. He was, however, in a short time elected to the Senate of the United States, which position he still holds. Judge Cooper was a popular and most efficient law professor. He discharged his duties in the school as he discharges every duty, public and private, faithfully and conscientiously.

In 1868, Hon. Robert L. Caruthers was elected Professor of Law, and began regular work in the school. He still holds the position. He has practiced law much of his life, and was one of the most distinguished members of the bar in the country. He has had many positions of trust, having been Attorney-General in one of the Judicial Circuits, member of the Legislature of Tennessee, member of Congress of the United States, member of the Confederate Congress, Confederate Governor elect of the State of Tennessee, and Judge of the Supreme Court. To him, more than to any other man, is due the credit of establishing and perpetuating Cumberland University.

The highest number of students in the Law School since the war, was during the year 1872-3, when there were one hundred and three matriculates. The numbers have varied according to the financial condition of the country.

Until 1853, the course of study required two years in the school. The faculty, however, allowed young men to enter at any stage, giving them credit for what they had read at

county in the Legislature. From 1862 to 1868 Mr. Cooper was Judge of the Circuit Court. From 1866 to 1868 he devoted his energies mainly to the Law School at Lebanon. Here his labors ranked him as a worthy successor of Abraham Caruthers and Nathan Green. He then removed to Nashville, and resumed the practice of law with his brother, Hon. W. F. Cooper. In 1869 he was elected, without solicitation, Senator from Davidson county. He was sent, also without any candidacy on his part, from the State Senate, in 1869, to the United States Senate, being elected over Andrew Johnson by a majority of four votes. Mr. Cooper has always been a consistent, straightforward public man: remarkable for retaining great personal popularity, even when rigidly adhering to a very unpopular cause. His reputation on the Bench was of the highest order, and led to his selection as professor in Cumberland University. In the United States Senate he has worked efficiently for the public welfare, and has been truly useful to his own region by his prudent, conservative, peace-making course. For many years he has been an exemplary ruling elder in the Presbyterian Church.

—Abridged from "*Men of Mark*."

home. Experience convinced them that it was better to reduce the course so as to enable students to complete it in fifteen months. This reduction was made in 1853.

In 1871, the course was still further reduced so that it might be accomplished in one collegiate year. The reasons were set forth in the annual catalogue of that year, as follows:

"We frankly state here the reasons which have induced us to make the change:

1. Most of the law schools in the United States have shortened the time thus within which students may be graduated.

2. But few young men who have attended the school since the war have been able to remain longer than ten months. Nearly three-fourths of those who have entered our junior class upon the old system of fifteen months, have fallen off before reaching the senior class.

3. The condition of the country since the late civil war seems to demand that there should be a change. Our young men, for the most part, are limited in their means. They are really not able to remain here on expenses longer than is absolutely necessary. And, further, their exigencies require that they should go to work for themselves as soon as possible. This they will do whether we graduate them or not. They will apply to the Judges, who will feel bound to license them after very poor preparation and a few months of unsatisfactory reading in some law office. We have thought it better that we should abridge our course somewhat, and thus reduce the time and lessen the expenses, so as to induce more of them to enter the school, where they can be thoroughly drilled in the practice, and instructed in the elements at least ten months.

4. As has been said heretofore, all we can do is to prepare the student for a license. It may be objected that the ten months is too short for even that. We may be told that it once required an apprenticeship of seven years before our English ancestors would allow the attorney to engage in the practice. That may have been necessary then, but is not now. Anciently the law was diffused through many books, most of which were reports. Years of labor and observation in office and in the courts were necessary to give beginners

any proper notion of the law itself and the practice. But now Blackstone, Kent, Story, Greenleaf, and others, have collected the principles of jurisprudence from the vast number of reports, and have arranged, digested, and reduced them to system, and have brought them within a small compass. They have done the work for us which the British student formerly had to do for himself. It is certainly, therefore, not hazarding too much to say that the modern diligent student can accomplish more in one year than the ancient student could in seven, just as the modern railroad train can travel farther on one day than our forefathers could have gone with their road wagons in ten days. We would be glad if we could induce young men to remain at the school two years longer, but we cannot."

Accordingly the course has since that time been arranged thus:

Junior Class.—Caruthers' History of a Law Suit; Stephens' Pleading; Kent's Commentaries; Greenleaf's Evidence, 1st vol.

Senior Class.—Barton's Suit in Equity; Story's Equity Jurisprudence; Bishop's Criminal Law; Parsons on Contracts; in all, fifteen volumes.

#### LAW ALUMNI.

Since the establishment of the Law School, the degree of Bachelor of Laws has been conferred upon the following gentlemen:

1848.—Henry R. Owen, William C. Pollock, Paine R. Price.

1849.—S. P. Allison, Thomas H. Anderson, Jesse Arledge, F. G. Blacknell, Livingston Brien, R. P. Caldwell, James T. Carter, Robert Cartmell, George W. Cooke, H. F. Felton, Nathan Green, James Horde, John B. Jamison, J. W. May, J. D. McLemore, B. F. Roberts, James L. Scudder, J. G. Shall, N. M. Taylor, Barclay M. Tillman.

1850.—H. C. Bradford, William A. Caruthers, B. G. Harper, James D. Maney, J. W. Newlin, F. W. Siddens, A. G. Hearn, John F. House, H. C. Sloss, Benjamin J. Tarver, C. H. Williams.

1851.—R. A. Anderson, L. D. Armstrong, William D. Burton, J. R. Cocks, A. W. Campbell, J. N. Daley, William S. McLemore, J. A. McKinney, J. D. Pollock, William T. Poble, John J. Ryan, William M. Smith, William W. Ward, Robert Hatton.

1852.—Thomas H. Davis, Jesse W. Garth, Robert Green, Thomas M. McCrary, W. J. Raspberry, Allen W. Stokes, C. A. Whitmore, D. C. Welker, E. E. Williams, Frank E. Williams.



1853.—W. R. Cox, Edward H. East, Thomas J. Finnie, Joseph C. Gould, R. H. Keoble, John R. Kennard, James B. Boyd, James W. McHenry, Levi W. Reeves, Junius G. Sneed, Daniel G. Towson, Joseph D. Wade, Benjamin R. Walker, N. G. Whitfield.

1854.—R. H. Baird, Alfred Caldwell, Samuel G. Caruthers, John E. Harding, H. M. Hays, Harvey M. Hogg, Thomas L. King, James T. Leith, J. T. Meriwether, Thomas P. Pingre, Jr., Charles E. Ready, L. B. Shirley, James T. Turner, Sidney Y. Watson, William H. Williamson.

1855.—G. M. Barker, William H. Barksdale, J. H. Parker, William C. Payne, Samuel D. Burks, Newton Cannon, Joseph B. Caruthers, J. P. Crawford, Cicero P. Cunningham, J. E. Dromgoole, John A. Fite, W. Fletcher, John A. Hall, H. N. Hutton, Stephen D. Lewis, John A. Lauderdale, A. G. Merritt, G. E. Miller, Thomas R. Mitchell, T. C. Muse, A. E. Poelnitz, J. S. Ridley, William A. Seay, John Shute, W. F. Slemmons, J. A. Smith, H. H. Smith, W. D. Steele, J. N. Slemmons, J. C. Stene, J. J. Taafe, W. F. Talley, J. W. Thomason, L. W. Vaughan, James Woods, R. C. Foster.

1856.—Hadley Allen, W. W. Blair, Thomas H. Bostick, T. C. Burks, W. C. McQuiston, W. T. Penick, W. G. Perry, W. H. Price, W. C. Burton, J. N. Cannon, John W. Cooper, W. W. Cowan, Isham P. Dismukes, Michael C. Dunn, W. T. Firth, Adrian Fisk, John R. Flippin, M. N. Fowler, Amos B. Haynes, Howell E. Jackson, Robert W. Johnson, M. N. Kennison, Robert J. Lowe, H. M. McEwen, T. O. Rivers, Benjamin A. Rodgers, John N. Straat, Thomas B. Sykes, Walter Tate, John Turnbull, W. J. Walthall, W. G. Weatherford, John L. Webb.

1857.—James F. Arnold, John J. Ashe, S. C. Barnes, H. H. Perry, H. J. Livingston, Marville Lowe, B. F. Broyles, J. W. Buford, Calvitt Roberts, H. C. Speake, E. B. Shields, James Sevier, R. W. Scott, N. D. Cross, W. L. Cooper, F. S. DeWolfe, Charles A. Dikes, M. R. Elliott, J. A. Emerson, Enoch Ensley, Jr., Thomas J. Flippin, G. B. Gerald, T. C. Goodner, R. R. Gaines, James Hurt, Thomas F. Henry, W. R. Holmes, John T. Joyner, S. B. Little, J. T. Lochridge, A. M. Young, S. H. Thompson, Louis Westbrook, Richard Warner, Henry B. Whitfield, R. C. Williamson, W. B. Jacoway, W. T. Austin, R. J. Bone, Isaac P. Bibb, Andrew J. Burton, G. F. Conly, T. B. Carson, E. DeWolfe, W. A. Dunlap, J. W. Fry, L. C. Gause, L. M. Gardner, Thomas Hoover, J. B. Jackson, J. M. Linsay, J. H. Lowry, J. C. Morrow, Lysander Houck, J. A. McQuade, S. P. Reynolds, Haywood Y. Riddle, Alex. W. Vick, J. F. Gardner.

1858.—V. A. W. Anderson, R. H. Abercrombie, C. B. Austell, G. J. Buchanan, W. F. N. Beatty, Aris Brown, Jr., B. B. Battle, H. L. Boon, J. D. Cole, John S. Chapman, John A. Corley, N. N. Cox, W. W. Dougherty, J. L. Gilbert, Jonathan Graham, J. L. Gilbert, Jr., B. H. Allen, C. L. Alexander, W. H. Andrews, H. C. Buckner, H. H. Bedford, T. J. Beall, D. W. Bryant, W. M. Cravens, John C. Carter, S. N. Crawford, W. P. Curlee, M. M. England, B. T. Griffin, Jr., H. D. Greer, J. G. Hall, George Hill, G. W. Harkins, Jasper P. Jones, Julius H. Kendrick, J. M. King, E. B. McClanahan, William D. Martin, Andrew B. Martin, W. W. McDowell, J. W. Messenger, J. W. Nelson, M. A. Otis, S. G. Peets, C. A. Pipes, J. K. P. Record, R. H. Shepherd, Peyton J. Smith, L. B. Vallant, A. T. Watson, T. W. Watkins, E. S. Hammond, Calvin Hendricks, John H. Horn, J. B. Johnson, Jr., F. E. Kirby, B. F. Lillard, W. P. Meriwether, J. T. Matthews, G. M. Murrell, William McPherson, T. A. Napier, E. W. Price, J. B. Pickett, J. T. Richardson, A. W. Robinson, Charles J. Seay, G. W. Sharp, Franklin Vallant, J. B. Walton, W. N. Willaner, M. B. V. Hoff, J. B. Jordan, J. H. Weldridge, B. C. Yancey, J. P. Wharton, Jr., J. E. Johnson, A. J. Neal, H. L. Bedford.

1859.—T. H. Ransom, J. H. Farmer, R. E. Douglass, J. M. Gorrie, W. D. Beard, William M. McCorkle, J. R. Thompson, J. R. Grover, R. H. Isbell, J. W. W. McBroom, A. B. McClain, T. D. Herman, J. H. Stuart, J. R. Talbot, J. F. Bell, W. J. Neal, R. T. Bennett, James Brett, Jr., F. B. Vaughan, D. Q. Allen, J. P. Erwin, Robert Ritchie, J. T. Burns, B. A. Wilson, T. H. Christmas, J. W. M. Taylor, J. J. Harris, H. M. Somerville, Turner I. Ball, J. D. Brandon, Warren Cowan, Louis Pipes, A. B. March, J. F. Henry, Holmes Erwin, C. F. Fennell, W. T. Weaver, E. B. Thompson, T. B. Graham, J. B. Allen, A. W. Persons, R. T. Simpson, W. Sevier, B. B. Fontaine, W. D. Wilkerson, J. M. Walton, Edwin Knapp, Daniel Burnett, J. P. Williams, R. B. Carter, L. L. Stanford, W. D. Gibbs, A. J. Abernathy, J. B. McCreary, Addison Harvey, J. B. Robertson, J. F. McCaleb, H. F. Banks, J. B. Peyton, J. J. Poindexter, A. E. Patton, J. C. Chilton, Charles H. Carleton, J. A. Blance, Balie Peyton, Jr.



1860.—A. C. Avery, A. P. Baptist, L. A. Bowdrie, R. H. Brown, J. L. Cannon, A. R. Baird, E. F. Best, G. W. Buckner, William Campbell, Robert L. Caruthers, Jr., D. F. Castleberry, N. F. Davis, C. O. De La Houssey, F. T. Elder, J. C. Ferriss, Jr., D. S. Goodloe, M. B. Harris, T. R. Harvell, W. N. Humphreys, J. C. Lester, James Lindsley, W. M. Lowe, T. J. Mann, Charles Martin, M. D. Moore, Henry Murfrees, L. M. Ramsauer, R. R. Reed, W. W. Sawyer, R. McPhail Smith, W. J. Strayhorn, Charles E. Cossitt, J. H. Dew, J. J. Dupuy, J. F. Everett, W. W. Glover, W. H. Golsen, E. P. Harman, J. F. Henry, Jr., R. T. Kerr, L. W. Livingston, B. F. Love, W. D. Lumpkin, H. C. Martin, R. P. Milam, T. E. Moorman, T. A. Pickard, Isaac W. Randall, W. W. Rutledge, C. O. Smith, T. J. Smitherman, W. L. Strickline, J. M. Taylor, Isaac B. Tubbs, W. N. Warren, S. M. Weakly, B. J. Wilkinson, T. J. Williams, James Witherspoon, S. J. Taylor, W. J. Vason, A. B. Washington, W. S. Whiteman, Jr., W. M. Wilcox, E. P. Williams, V. P. W. Wynne.

1867.—Terry H. Cahal, E. M. Hearn, H. S. Lindsley, A. A. Hall, W. F. deGraffenrid, Rufus P. McClain, G. A. Winston, Stoddert Caruthers, Sidney Dell, Guy Leiper, J. H. Maxey, Henry McCorrie, C. J. Moody, L. B. McFarland, S. L. Turner, F. C. Maury, H. H. Lurton, J. D. Arnett, J. M. Beard, J. W. Blackmore, R. A. Cohron, Charles P. Jones, J. M. Martin, J. R. McClelland, J. P. Mills, A. L. Robertson, Leroy B. Settle, A. U. Winston, Charles W. Wilkinson.

1868.—Braxton Bragg, Jr., N. M. Hart, P. G. Johnson, James Montgomery, Robert C. Roberts, J. W. Story, James S. White, H. M. Austin, S. B. Hopkins, J. Ed. Mathews, J. Balie Peyton, Alphonso C. Stewart, J. B. Garnett, T. F. Hanna, T. C. Love, Samuel Richardson, James F. Stokes, John Walthall, John L. Anderson, John M. Bass, Jr., Wirt Hughes, James D. Park, George S. Ridley, John R. Youree.

1869.—P. H. Anderson, F. E. Burney, H. L. Bentley, James Buford, G. W. Cummings, E. S. Collins, John St. C. Davidson, William B. Ford, J. D. Goodlett, B. T. Kimbrough, H. W. Lightfoot, J. B. Mitchell, M. Merritt, M. W. Neal, J. H. Owen, J. W. Pruett, W. A. Powell, E. J. Read, Jr., J. L. Rousseau, E. Clay Reeves, R. B. Seny, U. F. Short, R. H. Sterrett, W. G. Tallafarro, James S. Tomkins, W. A. Cade, Leland Jordan, J. S. Pilcher, I. Ed. Reeves, W. J. Webster, C. H. Williams, J. J. Wheeler, S. F. Wilson, J. L. Wood.

1870.—J. H. Acklen, John Beech, M. E. Benton, C. G. Bond, W. B. Butler, Ernest L. Bullock, G. A. Gibbs, J. W. Jefferson, John R. Kennedy, G. H. McMillion, J. P. Meux, W. W. Moores, F. P. Morgan, James Oldham, J. K. Pruett, Henry A. Sharpe, C. M. Stephens, M. Fred. Taylor, J. A. Trousdale, M. H. Turner, S. B. Vance, G. W. Wynne, G. M. Williamson.

1871.—C. A. Cobb, J. E. Ellis, A. W. Houston, Lock Humphries, Jr., Lee Head, J. W. Hassel, J. L. Jones, B. F. Lightle, N. H. Love, A. F. Whitman, O. C. Kirven, J. Mac. Taylor, D. C. Shelton, D. L. Love, H. O. Head, Geo. B. Peters, Jr., T. S. Weaver, W. T. Brock, T. F. Baynes, Wm. F. Heathman, C. F. Clint, H. M. Hale, E. E. Beard, W. J. McSweeney, E. R. Stephens, Young Redmond, G. M. Quarles, Jr., J. D. Jackson, E. B. Lurton, E. T. Morris, Richard Morgan, Jr., Robert S. Overall, J. A. Pitts, J. W. Johnson, A. O. Battle, Jasper Hayes, T. T. Singleton, Robert Powell, Walter Trotter, Thos. G. Boyd, William D. Frazee, Richard Wooldridge, Thomas B. Caraway, J. T. Lane, W. J. Franks, J. H. Curry, W. A. H. Miller, Thomas J. Buchanan, Jr., W. M. Abernathy, W. L. Welcker, W. M. Hope, W. C. Dismukes.

1872.—J. S. Moon, T. E. Stanley, C. E. Harkins, J. W. Bonner, B. F. Alexander, C. A. Stainback, James W. Rice, C. F. Simmons, W. C. McCallum, A. S. Matlock, John H. Stephens, W. H. Fuqua, R. Horton, D. D. Hughes, John H. Glennon, Wm. A. Shorter, W. R. Young, W. V. Meney, W. F. Pearson, George B. Nelson, M. M. Smith, E. V. Molette, Jo. N. McKenzie, J. F. Rawlins, W. R. Wallace, J. H. Malone, Thomas Bradford, E. Watkins, Joseph Smith, C. J. Burrus, H. S. Stokes, T. N. McClellan, Harry Lee Gosling, W. S. Anderson, E. M. Fuqua, W. C. Caldwell, H. H. Wildy, G. A. Giddings, M. B. Stokes, George T. White, A. W. Stockell, C. F. Clint, T. K. Riddick, H. Turner, B. J. Kimbrough, H. G. McCall, R. L. Elliot, H. McCurtain, J. C. Johnston, M. H. Mabry, T. C. Price, W. H. Swiggart, R. V. Bell, F. W. Henderson, C. C. Miller, Jeff. Ross, S. M. White, L. C. Lincoln, J. R. P. Aldridge, J. M. Crockett.

1873.—W. S. Stephens, W. T. Simpson, E. N. Spencer, P. A. Tutwiler, J. B. Talley, J. R. Crowder, B. A. Enloe, B. Gibbs, T. C. Baker, J. B. Baines, F. P. Bond, J. A. Harris,

B. B. Hart, George P. Herndon, J. C. Lumpkin, A. B. Miller, H. S. Nixon, Matt. M. Neil, R. H. Plaster, J. S. Reamey, N. S. Otey, James H. Robinson, S. L. Harmon, John F. Montague, John W. Turner, James S. Frasier, James T. Polley, Thomas S. Hill, R. H. West, A. M. Jackson, Charles S. McKenzie, William L. Martin, Jo. A. Cavitt, J. L. Dodd, J. C. Farr, S. E. Hill, Philo H. Hillyer, Jr., George E. Wilkinson, H. C. McCabe, J. N. Thompson, Foster V. Brown, Hugh C. Anderson, C. D. Clark, Andrew M. Patterson, Aaron Helms, W. B. Leigh, C. H. Patton, J. W. Finklea, P. H. Lanius, C. G. Manning, W. R. Bell, J. P. Byers, Walter S. Moore, H. S. Boyd, C. H. Wood, James B. Cox, Richard J. Ridgell, J. H. Catlin, Thomas Maloney, W. R. Cavitt, G. A. Wilson, J. H. Goodwin, C. D. Cotton, D. D. Hughes, J. W. Jago, A. G. Smith.

1874.—Clarence Angier, E. A. Angier, J. N. Bolton, N. H. Biggs, G. W. Boddie, H. H. Barr, T. A. Barron, William Buchanan, A. F. Burnley, W. B. Bates, E. D. Cochrane, D. T. Calhoun, A. S. Cowan, L. W. Clark, T. O. Deaderick, A. C. Dardin, J. N. Daly, H. W. Elliott, F. M. Estes, J. P. Eastman, B. F. Love, H. B. Ledbetter, John C. Myers, John J. Mitchell, B. McFarland, E. Macpherson, R. R. Moore, C. A. Miller, N. B. Parham, J. C. Richardson, J. D. Robinson, Charles N. Rubie, W. E. Rosborough, J. C. Rosborough, B. B. Rose, J. B. Reynolds, J. L. Rogers, W. W. Ratliffe, James Shelton, T. C. Spillings, Lucien Earle, A. C. Green, S. Grantland, Thomas Herndon, H. B. Humphreys, T. E. Harwood, G. W. Jones, J. C. Kump, E. J. Karr, J. C. Kyle, J. H. Lowry, E. P. Smith, W. D. Spears, J. M. Thompson, Zach. Taylor, G. W. Tyler, D. A. Vaughn, H. M. Webb, S. Waddell, W. R. Wallace, S. L. Whitson, C. J. Watson.

1875.—George Anderson, Jasper Alonso Bates, Benjamin Edward Benton, William Atkinson Bickford, Jr., John Thomas Bivens, James Penn Brown, James Burkitt, Temple Bowling, John Womack Couch, Wiley Hunter Clifton, Lyeurgus Key Cockreham, William Levi Douglass, Thomas Washington Ford, Willie Emmett Furgeson, Thomas Jefferson Fisher, Henry Arthur Finch, William Franklin Herrin, Reilley Hutton, James Watkins Harris, Daniel Morrit Hodges, Sam. Red Henderson, William Henry Holland, William Petway Howell, John Hopkins Henderson, George Sidney Inge, William Edward Jones, Thomas Boykin Kelley, William Bailey Lamar, Lemuel Haynes Lewis, Alexander Fox Moore, John Jesse Milliken, Charles Woodson Merrill, John Marks Moore, Ferdinand Samuel Marrs, Benjamin Franklin Payne, Andrew Price, William Dye Peery, Leonard Phinix, William Poindexter, John Prewett, John Lafayette Monroe Pirtle, John Pleasant Rogers, Campbell Weddington Reiney, Elliott Pitt Roberts, William Arthur Roane, Richard Howard Shelby, Jefferson Hamilton Scaife, William James Shelton, John Saunders, Edmund Howell Taylor, Joseph Hamilton Thompson, Lillard Thompson, William Marcus Woodcock, Frank Williams, Charles Wesley DeSha Witherspoon.

1876.—James Newton Adams, Walter Carroll Anderson, Thomas H. Anderson, William Charles Bowen, Robert Harris Burney, John Bell, Joseph Irvin Ballinger, Stephen William Blount, Malachi Austin Cummings, William Aikin Connor, Smith Caruthers, Henry Morrow Chapman, Frederick Raybourne Dally, John Robert Dinsmore, Calvin Jefferson Frederick, William Porter Good, Robert Meredith Hall, George Carter Hunt, Charles Gibson Lynch, William Dade McKinstry, David Hughes Morrow, John Washington McKissack, Henry Clay McCall, John Robert Monroe, John McDennis Mitchell, Albert Gallatin Norrell, Frederick Trimble Neal, Richard Alexander Nisbet, Millard Fillmore Ozier, Ernest Pillow, Henry M. Patty, Howell Lester Pickett, Jacob William Rudolph, James Pleasant Rhodes, William W. Searcy, Jr., Jordan Stokes, Jr., Thetus Willette Sims, William Benjamin Thompson, Preston Tipton, Algernon S. Walker, Jr., Joel Pinson Wilson, Edgar Waters, Robert Young Williams, Patrick Henry Southall, Jr.

The whole number of graduates from this Law School up to the present time (October, 1876), is eight hundred and seventy-nine.

It is obvious that any attempt to trace, even briefly, the history of this large number of graduates would be impossible. Besides, it would be improper in a sketch like the present. It is not possible, either, to mention all who

have become distinguished in the various departments of society.

As has been remarked elsewhere, many were killed or died of disease while soldiers in the late unhappy civil war. During this period very many became officers of the army, several rising to the rank of General.

Among them may be mentioned Robert Hatton, who was killed in the battle of the Seven Pines, in Virginia. He had been in the United States Congress, and when the war separated the two sections, he reluctantly gave up his hope for reconciliation, and entered the Confederate service. He soon rose to the position of Colonel. In this character, he so distinguished himself that he was promoted to the rank of Brigadier General a few days before his death.

Alexander W. Campbell, of the class of 1851, became a Brigadier General, and during the war made much character for his soldierly qualities. He still lives to honor his *Alma Mater*.

John C. Carter, another graduate, whose name has already been mentioned, was a General in the Confederate army.

William B. Bate, who also received his legal education here, though he did not take the degree, became a Major General, and distinguished himself in the field, as he has since done at the bar and on the hustings.

No other is now remembered who rose to be a General.

Of those who held subordinate rank, such as Colonel, Major, etc., there were many, and they, too, made great reputation. But the post of honor is often the private station. Office and position give prominence, and by the world are regarded the highest evidences of merit. While many who are worthy do occupy the offices and high places, many equally worthy are working out the problem of life without observation.

The great mass of the alumni who now survive, are engaged in the practice of the law. Many of them are now distinguished advocates and able lawyers. Numbers of them are worthy to fill the highest offices of trust in the land. It may be interesting to note a few whose names occur to the writer, and who have filled or now fill important positions in the country.

James D. Porter, who was of the class of 1849, but who did not quite finish the course, became prominent at the bar in West Tennessee. During the war he was noted for his fidelity as a soldier as well as for his courage. After the war, he was elected a Judge of the Circuit Court. While on the bench, he was nominated for Governor of Tennessee, and elected by a very large majority. He has filled the office with such ability that his party have nominated him for the place for a second term.

James B. McCreary, of the class of 1859, is the present Governor of the State of Kentucky, which fact is a sufficient commentary upon his character for ability and integrity.

Of those who have been members of the United States Congress, or now are members of that body, may be mentioned Robert Hatton, E. I. Golladay, Robert P. Caldwell, W. P. Caldwell, W. H. Slemmons, of Arkansas, — Hewitt, of Alabama, John F. House, L. C. Gause, of Arkansas, H. Y. Riddle, D. A. Nunn.

Of the alumni who have been or now are Judges of Circuit Courts, are J. M. Lindsay, of Texas, Thomas J. Flippin, John R. Flippin, W. H. Williamson, W. S. McLeMore, Henry McCorry, — Andrews, of Texas, J. W. Phillips, John A. McKinney, James D. Porter.

Of those who have become Chancellors, may be mentioned Henry C. Speake, of Alabama, John Somers, Ed. H. East, H. J. Livingston, W. M. Smith, H. H. Lurton, W. D. Frazee.

To this list may be added T. P. Price, Judge of the Supreme Court of Oregon.

There may be others whose names should appear in this list, but they do not occur to my correspondent. Doubtless others equally worthy have been overlooked.

It will be observed that after the year 1860, there are no graduates till the year 1867. The school was disbanded by the war in April, 1861. No catalogue was prepared or published that year, and the records have been lost. A class was graduated in the winter of 1860-61, and another would have graduated in June, 1861. It is greatly to be regretted that the names of these two classes cannot now be produced. Should these lines be read by any student of either of those

classes, he would confer a great favor by giving the names of his class-mates to the author of this history, or to the Chancellor of Cumberland University.

With these classes added, the number of graduates would, no doubt, reach nine hundred and fifty. Many have attended one or more terms at the Law School who never graduated. More than two thousand young men have received instruction here. These men are in every State South of the Ohio river, and in nearly all the new States of the West.

Taking into the account the vast influence the legal profession exerts in this country, it is easy to suppose that the Lebanon Law School, through its pupils, has made as great an impression upon society as any other similar agency in all the land. Its graduates are rapidly making their way to the most commanding positions, and that, too, though their *Alma Mater* is not yet thirty years old.

The moral influence of this law school is not to be overlooked. Each of its teachers, from its origin to the present, has been a Christian by profession and example. They have always, by precept and by example, enforced obedience to the Divine as well as the municipal law. During the course of instruction, it has been their habit to impress upon the youthful mind the virtues of honesty, fidelity, and purity. And it is not to be doubted that when, in the last day, all shall meet before their Eternal Judge, many will ascribe their everlasting happiness to the influence of their teachers in the Lebanon Law School.

Every graduate will, without doubt, say of his *Alma Mater*, *Esto perpetua!*

I have now gone over, in a rather fragmentary way, and with a repulsive array of names and tabular matter, a history which could be treated in a far more readable manner, were the space of an octavo volume at my command. What most attracts my attention, at the close as at the opening, is the vast amount of useful work effected upon slender means, and by great personal effort and sacrifice. This is even true of the great law school, for its professors took all the risks. At any time they were free to move to Nashville or Memphis, where the labor expended by them upon their classes, given



at the bar, would have yielded a fourfold harvest of dollars. Again, if so minded, they could at any time have moved their school to rich and flourishing cities, where spacious halls and richly stored libraries would have been gladly placed at their service.

A great and potent University, without endowment, maintained against rich rivals, in a small town of inconvenient access, is indeed a phenomenon. This could not have occurred without many warm-hearted and self-denying auxiliaries working in the great field abroad, while faithful professors were doing good work in the obscurity of college groves and walls. The reader must have noticed with somewhat of wonder the table of agents. What strikes us with peculiar force, is their great number and the varying amount of work. This is full of significance. Many heads and hands, in more than half a dozen States, did work with zeal and success for Cumberland University. This is a main cause of her brilliantly successful career. Ward, and Chadick, and Blake,\* and their co-laborers, amid the farmers of Tennessee,

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\* In compiling this outline sketch of Cumberland University, I have introduced brief sketches of some of the prominent characters mentioned in the narrative. This I have done with a two-fold purpose. First, to relieve my work from the heaviness inseparable from its character. Secondly, that the reader should the better get some idea of the internal history of Cumberland University. I have introduced the living as well as the dead for the same reasons. In this I am justified by the example of Vapereau, whose immense Dictionary of Contemporaries is now a French standard, of itself giving him honorable rank in the most critically literary of modern nations; and also by the example of Appleton and Johnson, in the recent new Cyclopedias. I know perfectly well that these notes will be more eagerly and profitably read by strangers, as well as by *alumni*, than any other portion of the sketch, and only regret that, notwithstanding all due diligence on my part, a number are omitted which should have been included. Dr. T. C. Blake is a case in point. By his labors in the class-room, he ranks with Stewart in the esteem of old students. His efforts as agent after the war were as requisite as those of McDonnold as President, towards the wonderful arising from the ashes; and in pecuniary sacrifices in behalf of an institution as dear to him as the apple of the eye, none have gone further. When solicited, some time ago, for brief memoranda respecting his active, useful, and eventful life, he replied, in the words of another, "Write no man's biography until he is dead." But the history of Cumberland University can never be complete without a



or the planters of Texas, were as necessary as Anderson, Blake, or Lindsley, and their fellow-professors, in the recitation rooms at Lebanon, to the building up of the grand educational structure. With endowment, no institution, however well manned and equipped, will have much work to do, unless the outside world knows what that institution can do and wants to do. Still more is this true of a college without endowment. Why has Yale steadily kept along her upward course ever since the half dozen plain but devout preachers clubbed their libraries together and said, "Let there be light, the light of science and the light of the Bible, in this Western World?" Because out-door work has never been remitted. Why have Harvard and Princeton each at times stood still, or even retrograded, and are each now again rapidly advancing to the foremost rank? Because at times reliance has been placed upon name and fame; but now Eliot and McCosh look out upon the great world, and invite the great world to look in upon them. Cornell, in less than ten years, has become a household word wherever American universities are known, not because her fortune is three million of dollars, but because her head, Andrew D. White, is a live man. Gold, without brains, cannot make a great university. Sometimes, as my readers have seen, brains, without gold, do make a great university.

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full record of Dr. Blake's successful efforts in its behalf. Let me once again call the attention of the readers of the *THEOLOGICAL MEDIUM* to the facts so pointedly brought out in the April number, 1875, to wit: that a taste for history, and notably for biographical history, is almost innate; that the Bible recognizes this fact, and is full of history, specially biographical detail. Under the good providence of God, it may be the writer's privilege to continue this series of articles for several years. As his labors are a free-will offering to the Church of his choice; and as they are guided by the advice of quite a number of brethren, beloved and honored by all that Church; and as they are performed in the midst of arduous professional calls, surely it is not asking too much of those to whom he appeals for facts, to give him what he wants, and that without delay.

ART. II.—*Review of Ewing's "Historical Memoirs."*\*

THIS is an entertaining and interesting volume of 428 pages, written, as the title page indicates, by a layman. It is believed to be the first contribution to our Church literature of any considerable importance from such a source. This same author, and one or two other laymen, have done similar service in the way of contributions to our Sunday-schools, but this book will find a place among our works of higher order. It will be an authority when the history of the Cumberland Presbyterian Church shall hereafter be written. We offer our friend Judge Ewing a sincere welcome into the field of authorship, and hope we shall hear from him again and often. We trust, too, that his example may stimulate others to like efforts in promoting the interests, and elevating the character of that branch of the Church universal which we regard with so much tenderness as our spiritual foster-mother. The laity, and especially the eldership, in a Presbyterian Church, is always to be regarded as an important element. Elders are *Presbyters*, and in everything except what relates to the ministration of the Word and ordinances, stand upon the same official platform with ourselves, share equal responsibilities, and are to be considered worthy of equal honors. We invoke their aid in the great work of spreading righteousness and truth and peace over the earth.

The author of this work has a high appreciation of the character and work of the Christian ministry. It will be observed, as we proceed, that his standard of ministerial attainments, or rather of what ought to be ministerial attainments, is high. It is, however, none too high for the de-

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\* "*Historical Memoirs*, containing a brief history of the Cumberland Presbyterian Church in Missouri, and biographical sketches of a number of those ministers who contributed to the organization and establishment of that Church in the country west of the Mississippi river. By Judge R. C. Ewing. Nashville, Tenn. : Cumberland Presbyterian Board of Publication, 41 Union Street. 1874."

mands of the age. Is he not likely to have received his impressions, too, on that subject, from his honored and sainted father? If so, then those who vindicate themselves in a different course of life and action, by the authority of the *fathers*, must leave Finis Ewing out of their catalogue. The truth is, however, there are a few among us who know well enough what were Mr. Ewing's general views on those subjects. He succumbed to circumstances, and he did right, and God favored. If we regard circumstances, and improve them, we will do right, and God will still favor. But hear our author in his estimate of the ministry; he shall speak for himself:

"A faithful minister of the gospel exerts a happy influence, not only by the sermons which he preaches, but by the example which he sets. Able and eloquent discourses may be delivered on the Sabbath, but unless the daily walk shall come in to enforce those sacred teachings, men will turn away from such ministrations with disgust and abhorrence. It is, therefore, the blameless life, and the godly conversation that constitute the basis of all influence for good. This is especially true when such a life is crowned by a glorious and triumphant death; because then the power and example of such a life and of such a death are fixed for all time. When a man who leads such a life dies, and when his contemporaries also pass away, how shall the benefits of such consecration and devotion be realized by coming generations, except through the channel of authentic history? As a means of usefulness, then, it becomes the duty of the Church to cause the lives of all its leading pious men and women to be reproduced, before the memory of them shall have passed away from the minds of those who knew them best. Every man that has exhibited any emphasis of character, has a circle of friends and admirers all his own, who love him in life, and honor him when dead. If the record of such a man be placed upon the bookshelf of every member of that circle, it will continue to speak through generations to come."

Such is what our author intended should be his apology for undertaking his work. It is modestly, and no doubt sincerely expressed, and concludes thus:

"For these, and for other reasons which might be given, I have been influenced to undertake a task which I feel has been poorly executed. For in the midst of exacting and laborious engagements unfriendly to this vast work, I have snatched a few brief intervals of time in which to renew my acquaintance with the sainted dead, and to rescue from comparative oblivion, lives which were illustrated by acts of the sublimest heroism, and by achievements of the greatest moral grandeur." (Preface, pages 5, 6.)

In 1817, Rev. Green P. Rice settled in Western Illinois, and in a short time commenced preaching in what is now St. Louis. It was then a small French village. Sometime previous to 1819, that is between 1817 and 1819, Rev. Daniel Buie settled in what is now Chariton, or Howard county. Mr. Buie was the first minister who settled in Missouri. He was in the country, and preaching to a limited extent, when Rev. Robert D. Morrow arrived in the State in the Summer of 1819. Mr. Morrow was sent out by the Logan Presbytery, and supported by a society of ladies which had been organized under the style of the "Russellville Female Missionary Society." By the aid of this Society the Logan Presbytery was enabled to send missionaries to Illinois, Indiana, and Missouri. Mr. Morrow, then a very young man, was sent into Missouri. It became his field of labor, as we shall see hereafter, during a long and useful life.

At the meeting of the Cumberland Synod, in the fall of 1819, an order was passed for the organization of McGee Presbytery. The territory of the new Presbytery included Western Illinois, Missouri, and Arkansas. The original members were Green P. Rice, Daniel Buie, Robert D. Morrow, and John Carnahan. The first was from Illinois, the last from Arkansas, the two others from Missouri. The territory was large: Missouri extending to the Pacific, and Arkansas to Mexico on the West, but the laborers were few. Space enough for an empire was before them. The first meeting of the Presbytery was held in Pike county, in the spring of 1820.

"In 1829," says our author, "the first General Assembly of the Church met at Princeton, Kentucky, and at that ses-

sion the first Synod West of the Mississippi was organized. This Synod, for five years, was called 'Washington,' and it comprehended in its bounds the States of Illinois, Missouri, and Arkansas—being the original boundaries of the McGee Presbytery—and the first session was held in the town of Potosi, Washington county, Missouri, in October, 1829. The members were Ewing, Smith, McCorkle, and Kavanaugh, from McGee; F. M. Braley from St. Louis; John M. Berry, from Illinois; and John Carnahan, from Arkansas." (Introduction, pages 13, 14.)

The last sessions of Washington Synod were held at the Brick church, in 1834. There were present at that meeting Rev. Andrew Buchanan, and Rev. B. H. Pierson, from Arkansas, who had traveled four hundred miles on horseback, without doubt in order to be present at that meeting. There would be some apology for men's neglecting the meetings of Synods, if the distance were generally so great now. Good men, however, want the Synods abolished because it is inconvenient to attend, when often they could be reached by traveling, with all our modern facilities, a distance of a dozen or score of miles. Mr. Pierson was a young man then; he is now old, but travels hundreds of miles to the General Assembly. He travels now, however, we suppose, by railroads.

"The most notable acts of this Synod," says our author, "was the passage of some strong resolutions on the subject of temperance; among others, one recommending Presbyteries to pass orders requiring all members of the Church who were engaged in the business of manufacturing or vending ardent spirits, to be suspended from the privileges of the Church." (Introduction, page 16.)

They appointed a Synodical Temperance Agent, who was to spend the following twelve months in laboring to promote the cause of temperance. In 1835, he made his report to the Missouri Synod, as it is now called, the substance of which was, that he had spent nine months of the twelve in the discharge of his duties; had re-established many former temperance societies which had fallen into decay; had made numerous speeches on the subject of temperance; had organized

eleven new societies, and enlisted between eight and nine hundred new members, who had signed the temperance pledge. This was something of a year's work.

We shall advance, hereafter, rather *per saltus*, passing over, of course, many points of interest. In the records of the sessions of the Synod in 1841, we find mention made of the death of Rev. Finis Ewing. Rev. Samuel King is appointed to preach a funeral sermon before the Synod. Complimentary resolutions are also passed. And again, in the records of 1842, we find noticed the death of Rev. Samuel King, with the usual resolutions of respect for the memory of the deceased, appointing an hour for a funeral sermon, and other indications of the feelings of the members of the Synod, in view of two providences so greatly afflicting, and in so quick succession. It seems hardly proper to pass these events with a bare mention of them; but a simple mention must suffice. These great and good men have been worthily noticed elsewhere, and often.

In 1845, the General Assembly divided the Missouri Synod, forming the McAdow Synod. We take the following extract from our author: "An interesting item of the current history of the Church occurs here, in the fact of the establishment of a religious weekly newspaper in the city of Lexington, in the year 1852, edited and published by Rev. J. B. Logan. It was called the *Missouri Cumberland Presbyterian*. This enterprise was of great value to our cause in this State. Mr. Logan was a very earnest, zealous, and talented editor, and he gave to the paper all his abilities and energies for a number of years." (Introduction, page 30.)

The paper had a varied history. It was published for a time at St. Louis, as the *St. Louis Observer*, under the editorial supervision of Rev. Dr. Bird, and afterwards at Alton, Illinois, again conducted by Mr. Logan, as the *Western Cumberland Presbyterian*.

We follow our author briefly into the subject of ministerial education: "The first effort at special instruction for young preachers, was made at New Lebanon, by R. D. Morrow, and Finis Ewing. The former taught literature to a large class of candidates for the ministry in the winter of 1821-2, while



the latter instructed them in theology. This school, however, was only designed to meet a present emergency, and when the end was accomplished, the school was discontinued. The next effort in that direction was by the same indefatigable worker, Mr. Morrow, at his own home in Johnson county. At this school a large number of the present active ministers of the Church, and many who have gone to their reward, were taught both literature and theology." (Introduction, pages 36, 37.)

The establishment and failure of Chapel Hill College followed. Mr. Morrow was the first President, and was succeeded by Rev. W. W. Suddath. It prospered a few years, and rendered a good service. About the year 1859, a female college was established at Boonville, under the supervision of the Synod, but it was too soon followed by the war to succeed and prosper.

"For long period a very successful high-school has been sustained at Steelville, Crawford county, by the St. Louis Presbytery. But the most emphatic and business-like effort in the direction of education under the auspices of the Church ever attempted in this State, is found in McGee College, at College Mound, Macon county. It was first commenced as a high-school, under the control of McGee Presbytery. It was not very wisely located, being in a poor and sparsely populated country district. It grew apace, however, and finally, when it came under the management of Rev. J. B. Mitchell, it began to assume imposing proportions. After awhile it became an incorporated college, and was transferred to the control of the McAdow Synod. Being dependent alone on patronage for support, the school was closed during the war. It was re-opened after the conclusion of the great conflict, and since that time its career has been both solid and brilliant. It has now a corps of ten teachers, and has usually from two hundred and fifty to two hundred and eighty students in attendance each year.

"Dr. Mitchell is still President, and has displayed very eminent qualifications for the position. He is not only a very skilful educator, but is a thoroughly practical manager of the business affairs of the institution. The school has a large

and commodious building, but has no endowment as yet. What will be its future, in the absence of a more solid money-foundation, cannot be very well predicted. With such a basis, however, and with Dr. Mitchell at its head, we could speak with absolute certainty as to its future usefulness, both to the Church and the State." (Introduction, pages 39, 40.)

If Judge Ewing had experienced what some of us have experienced in struggling forty-five or fifty years with unendowed institutions of learning, he could very readily have guessed that what has actually and unfortunately happened since he wrote his complimentary notice of McGee College and its worthy President, would happen. A few years ago it was an honored and useful college; it educated noble young men and young women; but it now lives only in history—*Illium fuit*. It has fallen a victim to the miserable policy of allowing men to *make brick without straw*. The fate of all such institutions is merely a question of time. And yet nearly every institution of learning among us, of high grade, is working under this policy to-day. We will not see the cloud, nor believe in the danger, until the storm is upon us. We honor a man, however, who has the good sense to appreciate our labors and our trials in the noiseless work of education, and the magnanimity to acknowledge them.

Our author takes occasion to read a lecture to our Presbyteries which, if properly considered, would certainly be useful. The Church needs a ministry. We are all sensible of this. But in our haste on this subject, we have sometimes looked more to numbers than to character. We want men who, by nature, present promise and who, by the use of suitable means, can render themselves *workmen that need not be ashamed, rightly dividing the word of truth*. Our Saviour selected and commissioned twelve, and not twelve times that number. In the old revival in this country, less than half a dozen men carried forward the great work, as far as human agency was concerned; the rest looked on, and some of them opposed. We are not to be understood as discouraging or decrying numbers in the ministry. Would that the number were doubled, quadrupled, but let them be

*men*; men who, by their intelligence and spirituality, will impress themselves upon society; men whose very presence will be a rebuke to sin and selfishness, and worldly folly. How many half-qualified, half-hearted, and spiritless men would have been required to do the work that Paul did? It will be said that Paul was inspired. Very well; so he was. We will take Luther; he was not inspired. We will take James McGready, or Finis Ewing, or Robert Donnell. None of these were inspired; but nature made them great, and earnest application fitted them for the times in which they were to act. How many such men are thrown out upon our Church now, with all our efforts? But we wander. Our author shall speak for himself. It will be borne in mind that he speaks of the Church in Missouri.

"I have been looking over the minutes of the several Presbyteries, which cover a period of over forty years, and I have been amazed at the great array of names which the candidates for the ministry present. Session after session, one, two, three, four, or five young men presented themselves, and were received under the care of the Presbytery. And what has become of them? Scarcely one in half a dozen has had his name transferred to the roll of the Synod. Sometimes they have been licensed, and then the painful record soon follows that they are not useful to the Church, and their licensure is revoked. Very many of them appear at Presbytery a few times, read indifferent discourses, and after awhile their names are dropped, and no more is heard of them. What a wonderful commentary is this upon the wisdom of the members of Presbytery, who make themselves parties to such transactions! Every man who sets out to become a preacher, and is dropped because he has not brains enough to accomplish anything, ought to have been rejected at the outset. What valuable purpose does a preacher's age and experience serve him, if he is not qualified to judge, with some degree of accuracy, whether a young man has any capacity for future usefulness? Surely he ought to be able to tell whether a young man has any force of character, whether he has any industry, whether he possesses any of the essential elements that go to make up a successful public character. The theory

of the Church is, that God calls men to the holy work of proclaiming his gospel to the children of men. Does it never occur to the members of a Presbytery that God would never call an incapable person, any more than he would one who was unworthy? I have often set in Presbyteries and witnessed the process of bringing candidates under their care. Those presenting themselves generally tell the old, stereotyped story about their impressions to preach, and all that; and this is all that is done, except that they are forthwith assigned texts upon which written discourses are to be presented at the next session. I have never known one rejected yet. There is a remedy for all this, and not a difficult one either. Let the Presbyteries appoint committees of their oldest and most experienced members, preachers and elders, whose duty it shall be to take the young applicant, and give him a thorough examination as to his early training, habits of life, his practice in industrial pursuits, his spirit and ambition to become, and to do, something, his stability and fixedness of purpose, and to extend these inquiries among all the friends and acquaintances of the applicant; and if such committee is not perfectly satisfied that there is *outcome* in the young man, let the Presbytery have the courage to reject him.

The old rule, when a boy was selected from the family to be a preacher, used to be to take the smart one for a lawyer, and the dull one for a preacher. I would reverse the rule, and I believe, too, that Providence reverses it. It requires a greater versatility of talents and acquirements to make a successful preacher, than it does to make a good lawyer. I never have believed that the Holy Spirit would prompt a dull, heavy-headed man to preach his own everlasting gospel." (Introduction, pages 46-51.)

These are plain but earnest expressions. They are to be the more seriously considered from the fact that they are the expressions of a layman. The ministry, under the appointment of God, will have, and ought to have, a more prominent agency in supplying the congregations with their spiritual guides. The voices of the congregations, and of those who represent them, are to be respected. Shall we tantalize them

with *shepherds that cannot understand?* This, in the days of the prophet, was considered a great calamity. In justice to our author, however, we give his explanation of one point. It will be encouraging to a great many of our young men who are struggling into the ministry. Hear him:

"I will not be understood as intimating that God does not call the poor and humble in life to be messengers of his salvation. On the contrary, I believe that a great majority of the truly-called ministers of the cross are taken from the humble walks of life. What I insist upon is, that preachers, who are so well qualified to judge of the necessities of their profession, shall be more circumspect in the matter of receiving candidates, and shall use their influence to bring into that holy office a better and more promising class of men than those who usually crowd the lists of candidates." (Pages 48-51.)

He would, therefore, proscribe nothing but incapacity and a want of promise. Has not the providence of God proscribed these? Poverty, however, where there is promise, should be encouraged and assisted. Is not this all right?

We enter now upon a brief notice of the body of this work—the memorial sketches of the good men and faithful ministers who had finished their course in Missouri at the time of its publication. It was a labor of love on the part of the author; it is a labor of love on the part of the reviewer. No more grateful task has fallen to the latter than the few similar contributions which he has been able to make to the literature of the Church, and to the memory of men for whom he entertains a life-long respect.

His first subject is Rev. Robert D. Morrow. Next to Mr. Ewing and Mr. King, notices of whom, for obvious reason, have been omitted in this collection, Mr. Morrow is supposed to have stood in reputation and influence in the Cumberland Presbyterian Church in Missouri. As we have seen, he was one of the first ministers that visited the country. He was then a young man. He grew up with the country, and, on that account, was perhaps more fully identified with it than the older men who came in at a later day.

Mr. Morrow was born in South Carolina, but reared in

Tennessee, his father having moved to the latter State about the year 1804, when the son was seven or eight years old. His ancestors came from Ireland to America at an early day. His parents were Seceders, but meeting the old revival in its full blaze, their warm Irish natures fell in with it. Young Morrow professed religion in the year 1811, at McAdow, at a camp-meeting held by Finis Ewing and William Barnett. He was then, of course, about fifteen years old. In November, of 1814, he was received as a candidate for the ministry, under the care of the Logan Presbytery. His means of an education were, of course, very limited, but the men of that day had the faculty of making a good deal out of a little; at least that was the case with those who had the *will* to make a *way*. His education became respectable for the times. "In November, of 1816, he was licensed to preach, and was immediately ordered to a circuit of five hundred miles in circumference. Two or three years were spent upon the circuit, according to the usage of the times." "In February, of 1819, he was ordained by the Logan Presbytery, in special session, for the purpose of preparing him for a more important missionary enterprize than any which he had as yet entered."

We give Judge Ewing's summation of the leading characteristics of his respected friend. It is creditable to the author and the subject:

"The private life and public career of Mr. Morrow present an outline of character clear and distinct, yet singularly harmonious and symmetrical. He was esteemed, and often called, by those who knew him best, *a model man*. If there were any angular points, or injurious peculiarities about the man, they had become smoothed and rounded off before I was old enough to understand anything about him. It was my happiness to know him well, even before he reached the meridian of life; and from that time to the end of his days, his public career, and much of his private conduct, came under my constant observation. Simple-hearted and almost child-like in his usual demeanor, there was not a negative point in all his mental and physical composition. Gentle and docile, the lion-heart lay slumbering within. Quiet and



unobtrusive, upon occasions the fires of defiance would flash from his sparkling eyes, and the energies of a giant leap to his massive brow. Loving and beloved, he drew all Christian hearts to him, and his Christian philanthropy comprehended every intelligent creature whom God had created. He made his mark in his generation, and impressed his character upon the age in which he lived. Men loved him, and, therefore, imitated him; they admired his splendid talents, and, therefore, spoke his praise in every neighborhood. His life was such an unfailing commentary upon his profession, that he thereby honored religion and commended it to the people wherever he was known. His daily life was a glowing illustration of the gospel he preached. His example impressed every heart with the truth of what he taught. He did not desire the world, but held its influence upon his own heart in check with a resolute hand. He devoted his life to labor, and found his reward in the love and veneration of thousands who came within the scope of his hallowed influence. He lived and labored for others, and on this side of the grave only asked and received his daily bread. But, out beyond the stars where the throne of God stands, he has doubtless been welcomed by his Divine Master, and his head adorned with a crown that sparkles with a thousand gems." (Sketch of R. D. Morrow, pages 55, 56.)

In 1850, Mr. Morrow was called to the presidency of Chapel Hill College, at that time an institution under the care and patronage of the Church. During his administration were educated, in whole or in part, the following young men, who became prominent and useful: J. G. Dalton, R. S. Reed, G. L. Moad, C. D. Allen, T. A. Witherspoon, C. A. Davis, W. W. Suddath, and J. H. Houx. After a connection of four years with the college, he returned to his home, and spent, as it seems, the rest of his days in quietude. At least, his active career came to a close. Broken health, together with the infirmities of age, disqualified him for regular ministerial labor for a number of years before his death.

We have some reminiscences of Dr. Morrow, from others, embodied in this work. We take a few words of Rev. P. G. Rea in relation to his death.

"A short time previous to his last illness," says Mr. Rea, "he visited Warrensburg, his county town, on business. After the arrangement of his business, he remarked to a friend, 'I have just completed the proper arrangement of my *worldly* business, and as to the *spiritual*, that was adjusted many years ago, and I am now ready to go home whenever the Master calls for me.' He was taken ill in a few days after his return home, and seemed to be conscious of its fatal termination from the very beginning. His affliction was long and painful; but—need I say to those who knew him—he bore it with Christian patience and meekness? I have often read and heard of 'Christian philosophers,' but never had I seen before Christian philosophy more perfectly exemplified. In his life and death we have a practical exposition of the scripture, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' His mind was at no time, during his illness, in a state of ecstatic joy, but always filled with a calm, sweet, heavenly peace and confiding trust. He talked but little, but his answers to questions were always prompt, clear, and satisfactory. He was entirely rational to the end. A few hours before his departure, the writer asked him, 'Is your mind as clear and your faith in Jesus as firm as ever?' He replied, '*Entirely so; entirely!*' When unable to move his lips, and within a few minutes of his last breath, his ever-devoted and beloved daughter said to him, 'Dear father, do you know that you are dying?' He nodded his head, looked up, and smiled, and, in a few moments, 'he was not, for God took him.'" (Historical Memoirs, pages 79, 80.)

The following is from Rev. David Lowry, D.D., upon Dr. Morrow's style of preaching:

"Mr. Morrow's sermons were marked with strong logical reasoning and condensation of thought, always affording ample material for profitable reflection by his hearers. Chaste language, force of argument, and pungency of application were prominent in his discourses. During the argumentative part of his sermon, he spoke without showing much feeling, but seldom failed to warm up at the close with an appeal that sent many persons away with tearful eyes.

Perhaps the greatest sermon I ever heard him preach was

delivered in Russellville, Kentucky, during the meeting of the Logan Presbytery. He had just returned from a six months' tour as a missionary in Missouri, with a heart glowing with missionary fire. The discourse was well arranged, and in the argumentative part he was calm but forcible. His argument being completed, his application commenced, excelling, as I thought, anything I had ever heard. Christians were carried in imagination to heaven, and made to stand amid the armies of the blessed, and sweep with celestial fingers the harps of glory. He then opened the mouth of the pit, and led sinners through its fearful avenues, while the wail of the lost seemed to enter the ears of the congregation, and sinners trembled and wept. Every energy of body and mind, at the close of the sermon, seemed to be strained to the utmost tension. Perspiration mingled with tears flowed from the preacher, and seemed to say, 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' I had heard sermons closed by the lion-like voice of a Barnett, and the sweet voice of a Chapman, but I thought I had never heard anything equal to the appeals of Morrow that day. In a word, they were marked with eloquence, simplicity, and pungency, moving and stirring the feelings of the people, and drawing tears from many eyes." (*Historical Memoirs*, pages 94, 95.)

The next subject in this catalogue is Rev. David M. Kirkpatrick. He is pronounced in the *Memoirs* "one of the most brilliant and promising of that race of young men who were brought into the ministry by the McGee Presbytery between the years 1820 and 1825." Mr. Kirkpatrick died young, but seems to have left his mark upon society. We have also the following testimonial in regard to him from the *Memoirs*. He was, although young, brought into requisition as a polemic.

"For the first twelve or fifteen years after Missouri was organized," says our author, "there was in the central portion of the State quite a body of persons holding to the faith as it was promulgated by the great Arian leader, Joel E. Hayden. This man was far above the average of the preach-

ers of his day, in learning and in power as an orator. He was very belligerent, striking right and left, and challenging all comers to combat. The young David did not escape the insolent defiance of this modern Goliath. They met in fierce encounter in the forum of a free pulpit, and before the great masses of the people. The history is, that the young champion made valiant battle for his Divine Master. In a few years Arianism in Missouri survived only in history. Its dogmas were repudiated everywhere, and a few of its most pertinacious followers drifted into the wake of Alexander Campbell."

We take up the next subject presented in the Historical Memoirs. Rev. Robert Sloan "was born in the State of Virginia, on the 11th day of May, 1801. He was the second son of Alexander Sloan, a very respectable and pious man, who was a neighbor of Rev. Finis Ewing, both in Kentucky and Missouri. His conversion took place in early life at a camp-meeting in Kentucky. A remarkable presentiment was connected with his profession of religion.

"The camp-meeting referred to was attended by the family of the late Rev. Finis Ewing, and Mrs. Ewing was present when the conversion of Mr. Sloan took place. The features of that event were so striking and significant, that Mrs. Ewing became strongly impressed with the idea that the Lord would call him to the work of the ministry. Mrs. Ewing frequently spoke of that impression afterward, both before and after Mr. Sloan became a minister. She little dreamed then of the history that began on that, to him, eventful occasion. She little thought that the family of Mr. Sloan and her own would ultimately find a home under the shadows of the New Lebanon which was to arise in the wilderness of the great West; that the new convert was to become her son-in-law, and that when her own home was broken up by time and death, she should find a refuge under his roof; that when he became old, and she still older, they would both together stand upon the margin of the cold river, and wait in patience the call for a passage to the other shore, and that he would be the first summoned to try the value of the religion he professed under the trees of a Kentucky forest, in the year

long gone by. No mortal skill can cast the horoscope of man's own destiny, and it is well that it cannot; otherwise, the motive to an elaborate faith and sublime trust in the fullness of Christ's salvation would be removed. If man could see the end from the beginning, it would be the greatest misfortune that could befall him."

This passage was written under the inspiration of hallowed associations. Thoughts of a youthful home and of the sainted spirits of the departed suggested it. The author might be allowed to be sentimental. We never reach our best thoughts or experience our best, most chastened feelings until we pass the top of the hill and begin the descent on the other side. This is providential, perhaps, and one of the means of preparing us for the associations of a higher and purer life. Mr. Sloan became an eminently useful minister, married the daughter of Rev. Finis Ewing in 1826, and died in 1868, on the 27th of May. A telegraphic dispatch reached the General Assembly of that year at Lincoln, Illinois, giving us intelligence of his death. The following is the report of the Committee on Deceased Ministers of that year in relation to Mr. Sloan:

"Rev. Robert Sloan was likewise one of the oldest ministers of the Church. He was personally trained for the ministry by its founders. He had lived a long life of usefulness. Yesterday we received intelligence that God had called him to his account."

We have the following, amongst other things, in relation to his ministerial life:

"After the marriage of Mr. Sloan, he settled in the Southwest portion of Cooper county, and about ten miles from Lebanon church. He labored in that neighborhood for a number of years with his usual industry. As was the custom then, he preached far and near, wherever there was a demand for his services. Near his own house a flourishing congregation was built up. The inevitable camp-ground was established in sight of his house. I remember to have attended the meetings there on several occasions, and to have seen people from a great distance who had come up to worship God in his own beautiful temple. In those days the camp-

meeting was the great occasion. The family that proposed to attend the meeting commenced the work of preparation at an early day. The wardrobe was renewed and adjusted to the wants of the important occasion. The culinary arrangements were adapted to the demands of a great family, and were made under the impulse of a large-hearted and profuse hospitality. No one was allowed to go hungry at a camp-meeting. The people who came from all the country around, felt and acknowledged the influence of the surroundings, and deported themselves with order and reverence; and oftentimes scores of them would become savingly converted to Christ. The preaching was generally well adapted to the circumstances which were developed by the occasion. Very often the sermons were of great power, and produced a widespread influence among the people. The camp-meeting produced a style of pulpit oratory peculiar to itself. It was generally characterized by a nervous energy, a force and power, that I have rarely seen equalled under other circumstances. The preacher seemed to take in the inspiration that was produced by the presence of a great congregation, and which was naturally attached to the worship of God in his own living temples." (Memoirs, pages 121, 122.)

Such was a camp-meeting in the better days of the institution. It was a powerful agency for good in its time.

There is truth also in the following—truth which we ought to appreciate now :

"There is a fact to be observed in the ministerial labors of Mr. Sloan, as in those of his contemporaries in this country, that deserves special prominence in these sketches. It is one which discloses the true secret of all great usefulness in the ministerial career. It is one which should be exhibited in the life of every faithful preacher in the land. It is simply this: A resolute purpose to *preach* the gospel at all times and under all circumstances; to labor on, whether paid or unpaid; to declare the whole counsel of God, and leave the consequences with him and those who hear; to preach, whether the church appreciates his efforts or not; to preach, whether he sees the fruit of his labors or not; to sow the seed in the morning, and in the evening not to withhold his hand; to



plant beside all waters, and to look only to the great harvest at the final day for his full reward. This spirit entered largely into the ministerial labors of all our early preachers in this country. Their motto was to 'Go forward and work;' to seek the harvest-field, and thrust in the sickle at all points; to recognize the common enemy wherever found, and offer battle on every plain; to plant the standard of the cross on every hill-side, and fling defiance into the face of every foe. There was a sublime heroism exhibited in all the life and labors of those devoted men." (Memoirs, page 128.)

As far as this is history, it is no doubt faithful. By just such labors and heroism the Cumberland Presbyterian Church acquired its rapid growth during the first fifty years of its existence. They were not confined to Missouri. The founders of this Church, wherever they labored, "walked by faith, and not by sight." And just such a principle has governed the lives of all men in every age who have done much for the world. We are sincerely thankful, too, that God in his wisdom has always found such men for the accomplishment of his great ends. We believe he will do so to the end of the world. And if all the Churches in Christendom were blotted out of existence to-day, he could of the *very stones raise up seed to Abraham*.

Mr. Sloan was a member of the General Assembly in 1843, and in the organization was nominated for Moderator by Dr. Cossitt. The programme had, however, been arranged beforehand, as it frequently is on such occasions, and he was not elected. But it was a compliment to be nominated by so respectable an authority. As things turned out, he no doubt considered himself fortunate to have escaped the moderatorship. We had a stormy Assembly. There were two parties, a majority and a strong minority. Mr. Sloan acted with the minority. His course, however, was not noisy, but dignified and quiet.

Rev. Archibald McCorkle was born in South Carolina in 1795. He was, of course, of Scotch-Irish stock. His parents were zealous Christians, and entered into the spirit of the revival before they left the State in which he was born. The family moved to the West, and settled in Montgomery

county, Tennessee. The first camp-meeting which they attended in Tennessee, was held at Spring Creek church, in Robertson county, about fifteen miles from where the family lived. In those days, Friday, the first day of the large meetings, was generally observed as a fast-day. "On this occasion, our young Archy started to the meeting, fifteen miles away, on foot, without his breakfast." We need not be surprised to learn that at this meeting he professed religion.

In his twenty-third year, Mr. McCorkle was married to Miss Elizabeth L. Wear, and, in 1818, moved with his young wife to Alabama, and in the following year to Missouri. In 1820, he committed himself for trial to the McGee Presbytery as a candidate for the ministry, and, in 1821, was licensed. The next step was the inevitable circuit. His wife managed affairs at home, and he traveled and preached to the destitute, except some time in the winter months, for a year or two, which he was required to spend at Messrs. Ewing and Morrow's "school of the prophets." At one Presbytery, Mr. McCorkle reported upward of one hundred converts as the spiritual result of his labors, and *eight dollars* as the pecuniary result. This was a small sum to carry home to his wife and children. In 1823, in company with Robert Sloan and Caleb Weedin, he was ordained. After spending thirty-five or thirty-six years in Missouri, he moved to Texas in 1856. Says the author of these Historical Memoirs:

"The traces of his labors are still visible in many counties of central Missouri. He served his generation faithfully, and that with no adequate return on this side of the grave. He began poor, and lived poor all his life, the Church responding but feebly to its duty in the matter of pecuniary support. His eye was fixed on the eternal reward that lay beyond the sphere of his toil and labor. Yet he brought up a large family, educated them well, and always had the ordinary comforts of life about him. God did not abandon him because the Church did not support him. His trust in the benevolence of the Master he served was never disappointed; he took care of him down to the end of a long life." (*Historical Memoirs*, page 175.)

Mr. McCorkle died in his Texas home in October, of 1870.

It is hardly proper to close this notice without a special tribute of respect to the memory of such a wife as he must have had. It evidently deserves a monument. Honor to such noble and heroic women! The world is not worthy of them.

The next sketch is especially *dedicated to the rising ministry of the Cumberland Presbyterian Church*. Rev. W. W. Suddath is the subject. The dedication is an earnest one. We quote the first paragraph:

"No man," says our author, "who has come into the ministry in this part of the bounds of our Church, has developed a character of more emphasis and individuality—no one in any part of the church, considering his age and opportunities, has attained greater eminence for general scholarship, and especially for his profound learning in the languages and literature of the dead past; no one in or out of the ministry, has conquered more difficulties and achieved greater triumphs in the pursuit of his education, than William Washington Suddath. These are some of the facts, briefly stated, which have induced me to dedicate this little history to the young ministers of the Church." (Historical Memoirs, page 177.)

Mr. Suddath was born in Fairfax county, Virginia, on the 31st of July, 1826. In 1834, the family removed from Virginia and settled in Warren county, Kentucky. Here his education commenced under the tuition of an educated Baptist clergyman. Not much advancement, however, was made. Still it is said that "even at this early age, we get a clue to a trait of character that became very conspicuous in after life: and that was an ambitious purpose and insatiable desire to learn every thing within his reach."

In 1838, Mr. Suddath's father moved to Missouri, and settled in La Fayette county. His first religious impressions were derived from the Methodists, and, at one of their meetings, he joined that Church as a probationer, and at the end of the customary probation, was received into full fellowship. Under a special sermon on the subject of experimental religion, delivered by Rev. John B. Morrow, at a Cumberland Presbyterian camp-meeting, he was awakened to a sense of the terrible truth that he was still an unconverted man. A long and deeply distressful experience followed, before he felt

satisfied that he had in truth become a Christian. When he reached that point, he changed his Church relations, and seems at once to have fixed his mind on the ministry. After being received as a candidate, he was in due course licensed to preach, in September, 1847, and soon thereafter entered Chapel Hill College, as a student, at the age of twenty-one. He remained in college until the spring of 1850, and, after teaching a short time to obtain the means of extending his education, he spent a year in Cumberland University. This was a profitable year to him, in which he carried forward the studies of the junior class, a few studies of the senior class, together with Hebrew and French. Such a student would attract attention and acquire friends; he succeeded in both these in Cumberland University. "After his death, Judge Green, one of the law professors, wrote a letter of condolence to the bereaved widow, in which he expresses himself in the following manner: 'Allow me to say, I well remember your honored husband. I knew him while a student here. He made an impression on our community, and left a record such as anyone might be proud of. Our eyes and hearts followed him when he left us; and since he has laid his armor down, while we cannot mourn for him, we can and do remember him with pride and affection.'" (Historical Memoirs, page 192.)

It may be remarked, in passing, that such a testimonial from such a quarter, was not made up of empty words. The writer meant all he said.

While we are on this subject, another item of history may be mentioned, which we record with great pleasure. Mr. Suddath must have collected an unusual library for a man of his age. He left the impression upon the mind of his respected widow that he wished at least some of his books to be sent to the Theological Library at the University. In conformity with his wish, she sent us, with much difficulty, after the commencement of our civil war, two works of great value; one a Hebrew Concordance, of two large folio volumes; the other, in like manner, a Concordance of the Greek Septuagint, in two quarto volumes. They are rare works and simply invaluable to a scholarly minister. A man who

used such books had a right to claim a place among the educated men of the land.

In 1851, he was elected Professor of Ancient Languages in Chapel Hill College, and on the 25th of December, of that year, was married to Miss M. M. Stapp, of La Fayette county. Our author speaks of this lady in the following complimentary manner:

"The surviving widow of Professor Suddath will excuse the liberty I take in expressing the opinion that he exhibited his usual wisdom and sound judgment in selecting for life a companion, who was in every way so well fitted to become the wife of a learned and gifted minister of the gospel. With the intelligence to appreciate the dignity and magnitude of his great calling, and the piety and self-sacrifice to participate in all its arduous labors, she was in the scriptural sense of the term, a help-meet indeed."

In the spring of 1854, Mr. Suddath was ordained, and immediately elected to the General Assembly of that year. In the Assembly he is recollected as a dignified and quiet young man. In the fall of the same year, he was elected to the presidency of Chapel Hill College, as the successor of Rev. R. D. Morrow. He continued with Chapel Hill till 1857, when he resigned. History repeats itself. This institution was an experiment of a college to be sustained by patronage. It succeeded awhile, but *hard times* occurred; money became scarce, and with the scarcity of money, of course, there was a scarcity of students, and so the college went down.

We select a passage from our author at this point. The words are plainly spoken, but they are characteristic.

"Mr. Suddath continued to serve various congregations as pastor during his employment in the college, and after his retirement from the institution, his services were in great request. In the same year, he received a call to Platte City to take charge of the congregation, and a call to the presidency of Cane Hill College, in Arkansas, and one to the Professorship of Languages in the Masonic College, at Lexington, Missouri. He was also invited to preach at Mount Hebron and Greenton churches. From all these propositions for employment, he accepted the professorship in the Masonic

College, and took charge of Hebron and Greenton congregations. The last dozen lines of this little history demonstrate an important fact—that a good preacher or a good teacher can always find employment at prices that will afford an adequate support to his family. The employment seeks the man, and it will always be so. It is the half-made preacher that is always complaining about the want of a field to work in. A preacher, who deserves the name of one, will always be in demand. So with the well-educated and otherwise qualified teacher. Fitness for a place is the surest means of obtaining it." (Memoirs, pages 195, 196.)

Think, too, of the following:

"It was not generally known that Mr. Suddath had made a specialty of studying dead and foreign languages, to qualify himself to interpret accurately the Scriptures, with a view of writing a commentary upon the Bible. Hebrew, Latin, Greek, French, Syriac, and Chaldee had been long and critically studied. The old standard authors, that would be useful in his biblical researches, he had procured—some at great expense from European markets. Several of his books could not be found in the United States, and he had to send abroad for them. His great aim was to bring out the Medium Theology, sustained by all the learning and by all the standard authorities that the literature of the past and the living could afford." (Memoirs, page 201.)

All this promise, however, had hardly developed itself into the flower, when it was blasted by the untimely frost. Mr. Suddath died just as he had completed his thirty-third year. Why was not such a life spared? Our lips are sealed in silence. We have no answer. God reigns; his will be done!

The two succeeding sketches we must be allowed, for personal reasons, to notice. The notice shall be brief. We speak of *personal reasons*. The subjects sustained more tender than ordinary relations to the writer of this article.

Hugh Robinson Smith was born in Rutherford county, Tennessee, November 24, 1803. His family belonged to the Scotch-Irish stock of Presbyterians. His grandfather had heard Whitefield and the Tennents in Pennsylvania. In his fifteenth year, he connected himself with Fall Creek congre-



gation, of which Rev. David Foster was pastor. Fall Creek congregation was really more identified with Wilson county than Rutherford, and Wilson was celebrated in those days for producing preachers. It must, within the space of fifteen or twenty years, have given more than a score to the Cumberland Presbyterian Church. The Methodists also were considerably strengthened in the same way from the same source. At a camp-meeting at Fall Creek, Robert Baker and Robert L. Donnell were brought to a decision upon the great question of consecrating themselves to the work of the ministry, under the searching and powerful appeals of Thomas Calhoon. In October, 1821, Mr. Smith was received as a candidate for the ministry by the Nashville Presbytery. He was young, and even more youthful in his appearance than his years would have indicated. He had the exterior of a boy of frail health. No one expected him to become what time, and application, and the providence of God evidently made him. We knew before learning it from these Memoirs, that he had reached a position of eminence in the second generation of Cumberland Presbyterian ministers in Missouri. His father moved to Missouri in 1824. Previous to this time, he had been licensed, and at the spring session of the McGee Presbytery, of 1826, he was ordained. He was a member of the Cumberland Synod, which met for the last time at Franklin, Tennessee, in the fall of 1828. The reader will recollect that at this meeting measures were adopted for the organization of a General Assembly. In 1835, he was a member of the General Assembly which met at Princeton, Kentucky, having made the journey on horseback. We have the following account of his death, after a long life of great usefulness:

"Mr. Smith died at his home in Clinton, Henry county, Missouri, in 1871. He died as he had lived, firm in the faith, and with an unshaken trust in his Divine Redeemer. Such a life as his could have but one end, and that end was full of hope to himself, and full of encouragement to his family and friends, and to the Church which he so long and faithfully served. During the last hours of his illness he was unconscious, but before reaching that condition, his conversation with his friends indicated an absolute trust and reliance on

the promises of the gospel. Not a shadow intercepted the bright vision which pierced beyond the dark valley, and took in the ineffable glories of the heavenly land. We record another instance of an accomplished salvation. It is only one of many thousands, yet it is *one*—finished, full, and complete." (Memoirs, page 243.)

Mr. Smith's early advantages in the way of an education, were not above what was common in his early life, yet he seems to have attained to a respectable degree of scholarship as the result of close and earnest application. It must, too, have been very close and earnest. Says our author:

"His mastery of the original languages of the Scriptures, his general scientific attainments, and his extensive miscellaneous reading, exhibited a degree of industry, and an all-controlling will, that found no parallel among his contemporaries in the ministry. As a learned man, he was confessedly at the head of his profession in his own Church in Missouri." (Memoirs, page 244.)

Mr. Smith was a member of the General Assembly which met at Murfreesboro, Tennessee, in 1869. It was a visit to the neighborhood, and perhaps the home of his childhood. He had left it forty-five years before, a stripling preacher, without experience, and hardly with high hopes of prominence. He had, however, lived to see himself a leader in a portion of the Church, at least, which is certainly not wanting in men of ability and eminence. It is thus that God works. He not only uses the weaker things of the world to confound the mighty, but he makes the weak strong when he needs strong men for the vindication of truth and righteousness. Other men started about the same time with himself of fairer promise, of whom neither the world nor the Church ever heard.

Rev. Eli Guthrie was born in February, of 1801. The writer of this article has spoken of his parentage and family elsewhere. They were in some respects rather a remarkable family. They were particularly so in their uniform and steadfast devotion to Christian principle, and to the interests of that Church which became the Church of the parents in early life. Mr. Guthrie's conversion was particularly interest-

ing in what was connected with it. It occurred at the Beech meeting-house, in Sumner county, Tennessee. His father lived near the Ridge meeting-house, a few miles from the Beech. In September, of 1817, his sister, and some other young friends, professed religion at a camp-meeting at New Hope. In the course of the next month, the meeting occurred at the Beech. The developments at New Hope had made a deep impression upon the young people around. He and a brother two years older, went with the family to the camp-meeting at the Beech. On Saturday evening, between sundown and dark, either in retiring to the woods for prayer, or returning from the woods before the public service, they became so deeply impressed with a sense of their sinful and lost condition, that they fell down on the way, about one hundred and fifty yards from where the congregation were assembling, and began to pray for mercy. A few friends collected around them to encourage and watch over them. From some cause, they were lying with their feet together, and their heads in opposite directions. They were intensely engaged, when about dark, as though it had been a work of magic, they both arose at the same moment rejoicing, and went into each other's arms. The elder brother was Robert Wesley Guthrie, who lived a long and useful life, and died a few years ago. From that Saturday evening of the Beech camp-meeting, it is supposed that to the day of their death, neither of the brothers ever faltered in his Christian course. Eli Guthrie was licensed and ordained by the Nashville Presbytery, the latter event taking place in 1827. He was a member of the General Assembly of 1829, the first that ever met in the Church. In 1830, he was married to Miss Eliza Caldwell, of Dickson county. Some one says that "he was a true Cumberland Presbyterian of the old stamp." He could hardly have been anything else. Late in the year 1830, he commenced his career in Missouri. The churches around him were feeble, and ministerial labors were poorly requited as far as money was concerned, but he knew how to labor with his hands, and he never spared himself. God gave him strength and a will to meet the requirements of his situation. He was happy in his social and domestic relations. Still he

was a preacher, and as a preacher, we are mainly to consider him. From a contribution to the *Memoirs*, we have the following in regard to "his manner and method in the pulpit:"

"His first appearance in the pulpit," says the writer, "was not very impressive—a little awkward in his manner, and slow in enunciating the point of his discourse, but as he advanced in his subject, he would exhibit more interest, his delivery would become smooth and easy, his eyes would sparkle, and his face light up, his manner become graceful, and his gestures natural and significant; and upon many occasions he would throw into his sermons so much force and power as would astonish his audience. His method of treating his subject was consecutive and systematic. A natural relation, and a beautiful harmony of one topic to another, and all to the main thought, pervaded his arrangement of subjects for pulpit discussions. His thoughts were vigorous, his arguments were logical and manly, and his illustrations plain and forcible. Sometimes his appeals were uttered with a singular power, and would produce a very marked effect upon the audience. Taking him altogether, he was one of the foremost of our Western preachers." (*Historical Memoirs*, pages 264, 265.)

In the fall of 1833, Mr. Guthrie was making, it is supposed, his last visit to his native State. He was passing Cumberland College, at Princeton, Kentucky, on his way, near the close of the week. In the providence of God, we were engaged in the last camp-meeting that ever was held at the back of the farm near the camp-ground spring. He and his family spent Saturday and Sabbath with us. He preached each day most effectively. The sermon on Sabbath was a masterly production, from the words of our Saviour, "No man can come to me except the Father, which hath sent me, draw him."

We give our author's account of the melancholy and afflictive circumstances of his death. It occurred on the 19th of December, 1837. He was living near the Missouri river.

"Those who have ever looked upon the turbulent waters of the Missouri river," says our author, "can appreciate the

peril upon which Mr. Guthrie ventured in a grand effort to save two of his fellow-men from a terrible death. Under the most favorable condition, the current of the river is angry and violent; but when the whole surface of the river is covered with thick, heavy sections of floating ice, it is terrible to behold. It is then, indeed, the 'Mad River.' It was when the river was in this condition, that two men attempted to cross over to the opposite side from where Mr. Guthrie lived, in a small boat. They were unable to cross, or to return to whence they started. They floated down the angry current, hemmed in and blocked up by the great masses of ice, and were finally lodged upon a sunken tree in the midst of the current. Their cries for help rang out over the crashing, surging waters, and reached the ears of Mr. Guthrie, then in a gay romp with his own children. His great heart responded in a moment to the call. Two other men volunteered to go with Mr. Guthrie in a boat to the rescue. By almost superhuman efforts, they were able to drive their little craft through the grinding masses of ice, and reached the place where the objects of their pursuit were lodged upon the upturned roots of the fallen tree. A line was thrown to the men, and in their eagerness to make sure their means of escape, they checked the boat too quickly, and she capsized, and her brave passengers were buried beneath the seething flood. Mr. Guthrie and one of his heroic companions were drowned, and the two men on the fallen tree froze on their resting place and fell into the water. Mr. Guthrie's body found burial beneath the sands of the 'Mad River.' The waters which gather up their floods from the snows upon the great mountains two thousand miles away, will roll their turbid current over his resting place from century to century. Year by year they will heap the drifting sands over his unknown grave, and conceal it forever from mortal sight." (Historical Memoirs, pages 268, 269.)

This article must come to a close. Six subjects can be barely mentioned. Finis Anderson Witherspoon, James A. Drennan, Frank M. Braley, Jacob Clark, Samuel B. F. Caldwell, Robert Sloan Reed, were good and noble men, and their lives and labors furnish excellent material for such a

work as we have been considering, and it is just and proper to say that the material has been wisely, and no doubt faithfully, prepared and presented. Judge Ewing has given us a good book, and the Church owes him a debt of gratitude for it. Such a work, prepared mostly at night, after the exhausting labors of one of the gravest and most difficult of public services, continued through eight or ten months in the year, commands our respect. Would that we had more laymen who could snatch time for writing good books! They would greatly strengthen, at least, the outworks of our ecclesiasticism and theology.

Judge Ewing intersperses through his work, frequent practical counsels to the rising ministry of the Church. Such counsels ought to be seriously pondered by the young men. They are sometimes expressed earnestly; they seem occasionally to have been written with a sharp pen, but they are salutary. The best of our young men may be made *still better* by receiving such counsels cordially. The author would produce a higher grade of character in our ministry. Is not this the leading *nominal* object of nearly all our schools and colleges? How well we are succeeding, or will succeed, the future will determine. In the meantime, some of us, at least, welcome co-operation from whatever quarter it may come. In this case, we not only extend the welcome to the co-operation on its own account, but a double welcome, as coming from the highest ancestral authority in our Church.

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### ART. III.—*The Origin of Language.*—Part II.

#### A REVIEW OF PROMINENT THEORIES.

HAVING determined, in a preceding discussion, that the question of the origin of language involved both historical and moral elements, I will now proceed to examine the prominent theories on the subject, and review their methods of accounting



for the beginning of speech. My object shall be to subject them to the test of observed facts, and to make a faithful distinction between what is known and what is conjectural. Materialistic science rejects all Biblical evidence which bears on the origin of language. In this paper I shall, also, omit all reference to the Scriptures as authority for any belief, and shall content myself by simply pointing out the manifest agreement between the actual facts of linguistic science and the allusions of the Bible. It is evident that the expressions of Genesis in regard to the subject, are both incidental and popular. They of themselves are not sufficient to establish any theory, and can only lend corroboration to well-attested phenomena. If, after an impartial generalization of facts, we are led to a doctrine which is confirmed, incidentally, by the oldest and most authentic of ancient records, we should feel strengthened in our conclusions.

The extreme orthodox theory of the origin of language held by many Christians, is that God gave a language to the first pair, and that all groups and dialects of speech, sprang from this first endowment, through climatic and other influences. Speech is a race-characteristic, and is as independent of human volition as was man's creation. The pulsations of the heart, the desire for food, and speech are attributes without which man would not be man. Materialism regards language as a race-characteristic, developed from the cries and signs of the lower animals, simultaneously with the evolution of man from inferior organisms. It will be seen that it differs from the orthodox theory, not in respect to the nature of language, but as to the manner of its acquisition.

The belief of the Church as to the origin of language, has not been universally accepted by Christians. The defenders of the orthodox theory have, however, been accustomed to regard their opponents as heretics. Basil, one of the Christian fathers, was accused by Eunomius of denying Divine Providence, because he would not admit that God had created the names of all things, but ascribed their invention to the faculties of man. In the early ages of the Church, the idea largely prevailed that the veracity of the Scriptures demanded a recognition of language as a divine endowment.

Individual thinkers have been bold to differ from this opinion. Gregory, Bishop of Nyssa, in Cappadocia, who lived in the fourth century of our era, says: "Though God has given to human nature its faculties, it does not follow, therefore, that he produces all the actions which we perform. He has given us the faculty of building a house or of doing any other work, but surely we are the builders and not he. In the same manner, our faculty of speaking is the work of him who hath so framed our nature, but the invention of words, for naming each object, is the work of our mind." A critical examination of the Bible record of the subject, reveals the fact that there is no necessity for the doctrine of language as a direct creation. God brought all living creatures to Adam, to see what he would call them, and Adam gave names to them. Nothing could indicate more clearly that the first man was in the free exercise of his volitional and inventive powers. Of course, his freedom was in the use of faculties already possessed; not in the impossible development of new ones. He had also enjoyed training in speech under God's own tutelage, previously to the naming of all things. He received oral communications from Deity as he walked "in the garden in the cool of the day," and thus his first words were learned from his Creator. The legitimate inferences from the incidental account of Genesis, beautifully accord with what is observed every day in children as they acquire language. A child left in solitude never speaks. Now, if language were a race-characteristic, isolation would offer no bar to speech. Man, after having acquired language, loses it if he be removed from society. If he is surrounded altogether by foreigners, he forgets his native tongue. An English infant in China will learn to speak Chinese more readily than English. Our mother-tongue is not the language of our parents but of our surroundings. Adam was created with the faculties of speech, and God gave him his first lessons in the use of words. The Bible is thus seen to give no support to the theory of the Church. The system is strangely at war both with the Bible and observed phenomena. The development of species and varieties in the animal world, must be admitted as one of the truths

of science. If Adam only gave names to the genera or primary types, from which the present faunas were evolved, the number was small and the task not impossible. He accomplished the work through God's helping his native powers, and not by being a passive subject through which God effected the result.

The orthodox theory does not propose to explain the difficulties involved, but asserts in an imperious way, its right to unlimited credence. Religion itself takes a lower place, and subjects its claims to the tests of reason. Religion involves reason and faith; this theory of language, dogma and credulity. The persistent holding of such principle is calculated to widen the breach between science and religion. No wonder that scientific men, as an offset, should hold that language is purely a physical science. Language, as a divine creation simply, as held by the advocates of this theory, would imply the impossibility of change. In this it agrees with the doctrine of Max Muller. Language was as perfect in creation as the flower on the tree. No effort of man can permanently modify its simplest rules. All these statements are contrary to historical facts. The Franks, while in no way changing their nationality, rejected the Celtic tongue for the Latin, and then modified the Latin in many particulars, especially in word-terminals. Luther, in his translation of the Bible, gave an impulse to the cultivation of the High German, which was felt by all Germanic peoples on the Continent. The dialects of the electorates and provinces are at the present time giving way to the literary German. Did this take place by natural growth like that of the tree? So Max Muller would say. Was it accomplished by a supplementary creation? The orthodox theorists are forced to the admission. But these answers are not satisfactory. The only true theory is that which recognizes the labors of men in devising terms to suit the wants of intercourse. That there are great principles underlying linguistic science, does not at all forbid improvement and extension resulting from the progress of humanity. In history, we see languages emerging from barbarism along with the nations which speak them. We are under no more obligation to believe the decretals of the theory

of immediate creation of language, than Galileo was to accept the traditions of the Church as to the motion of the earth. The Bible certainly yields no support to such a theory.

Outside of the doctrine just criticised, there are two classes of theories of language. The first holds that language is a race-characteristic, inherited along with color and physical condition, or that it is evolved by a developing force operating either from within or from without. It will be noticed that the voluntary influence of mind upon language is excluded from this class of theories. The second class is composed of those theories which, while teaching that man was endowed with the faculty of speech in creation, regard words and combinations of words as human inventions. They do not deny that there are universal rules governing linguistic growth. These rules, however, obtain their universality from that likeness which runs through all minds. It is interesting to note that the first class of theories is principally held by the adherents of the "development theory," while the second class finds favor in the advance school of Christian scientists.

Let us turn our attention to the prominent theories coming under the first class. The type of thought which is involved, is that which prevails in Darwinian circles. First in order is the "ding-dong" theory which owes its present form to Prof. Heyse, of Berlin. It is adopted by Steinthal and Bunsen, in Germany, Renan, in France, and by Max Muller, Emerson, and Horace Bushnell, among English and American writers. Steinthal's views are, however, sufficiently distinct and peculiar to deserve a separate notice. Max Muller, a German, but writing in English, is the great champion of this doctrine. "There is a law," he says, "that runs through nearly the whole of nature, that nearly every thing that is struck rings. Each substance has a peculiar ring. We can tell the more or less perfect structure of metals by their vibrations—the answer they give. Gold rings differently from tin, wood rings differently from stone, and different sounds are produced according to the nature of each percussion." Man in like manner produces a sound when agitated by a sensation either from without or from within. "This faculty gave to

each conception as it thrilled for the first time through the brain a phonetic expression." By "phonetic expression," he means an articulate name for the exciting sensation. Farrar, an English advocate of the same belief, writes: "At the origin of humanity the soul and body were in such mutual dependence, that all emotions of the soul had their expression in the body, principally in the organs of respiration and the voice." "Each intuition awoke in him (man) an accent or a sound." Bunsen writes: "Words express not the subjective impressions, the affections of the mind, but the qualities of things." Man is represented as a kind of bell; when he is struck he naturally rings. His will is not consulted in the production of his words. There is a real correspondence between the sound or the object and the word which expresses it. There was no period of mutism prior to man's attaining a vocabulary. As soon as he became conscious of needs, the necessities excited the power to name themselves. This theory is a fresh statement of Plato's doctrine of realism. Words are regarded as types of objective realities; not only as signs of things, but as in some way partaking the nature and expressing the character of things themselves. Man has been supposed to be so adjusted to nature, that phenomena mirror themselves upon the soul, and conceptions are the reflection of realities, and, of course, precisely correspond to them. Bunsen and Max Muller call words "phonetic types." It is made a strong point in this theory, that man passed through no period of mutism and groping in the dark; that language is not in any sense the result of convention, but that man came to the perfection of language by spontaneity, and without conscious intention or exertion. Nature is made supreme. This feature attracts scientists. There is a mysterious doctrine of correspondencies. This draws a certain type of philosophers.

I will not undertake to review particularly the fifty pages which Muller devotes to the elucidation of his favorite theory. One of his prominent points is, that if language be not conferred on man by some natural force, but is acquired upon the principle of onomatopœia, parrots and birds generally would stand a better chance of forming a language than man.



If his position be correct, it would simply prove that the onomatopoetic theory of language is wrong, not that the "ding-dong" is right. If birds and beasts had articulate speech, Muller could bring himself to acquiesce in the former doctrine. Birds do, in fact, learn by long training to utter set words and phrases. The argument loses its force, however, from the consideration that man has mind and soul, while birds and beasts have at best only a high order of instinct. Muller felt this objection, and consumes eight of his pages in setting forth his belief that animals, aside from man, have "souls," a high order of "mental faculties," and "reason." Here, however, he involves himself in a dilemma, for he is naturally called upon to explain why it is that birds and beasts, if they have "mental faculties" and "souls," have not speech also, as well as man. He replies that "the one great barrier between brutes and man is language." How, then, can the fact that language is wanting in brutes, show that man did or did not acquire speech by any given theory? He affirms that under certain conditions, there ought to be a likeness in the matter of speech among men and brutes, while at a subsequent step in his reasoning, he expressly states that the one great and radical barrier between them is language. Why make an argument from analogy in the very matter in which there is confessedly a radical difference? Muller's statements prove nothing about the manner in which man acquires speech, but set forth the remarkable conclusion that there is no good reason why beasts and birds have no language, except the fact that they have none. He brings forward the fact that a parrot can be taught to articulate all the sounds of the alphabet, and thence concludes that it has a soul. The horse and the dog have wills, therefore they could speak if it were not for the necessity of distinguishing them from man by the one great barrier of language. It is much more philosophical to maintain that the barrier of speech is one of the necessary differences between unlike orders of creation. Instead of being an arbitrary wall of partition, it is founded on the nature of things. Muller, who is so persistent in calling for the facts where other men's theories are involved, should not surrender



himself to conjecture. His suppositions are unworthy of a novice.

Our author's next attempt is to prove that the advocates of the onomatopoetic theory are mistaken in many of their derivations of words. These writers maintain that the sound or quality of an object first suggested its name. It must always be a matter of doubt as to the origin of some words. Muller does not assert that no words are onomatopoetic, but that the number is smaller than is reckoned by some philologists. While his statements detract from an opposing theory, they do not in any way support his own.

We come now to the explanation of just how it is that the sight and sound of an object strikes man producing a "ring," which is the "phonetic type" or name of the object. The names of things are "phonetic types produced by a power inherent in human nature." In the beginning of human history, "the number of these phonetic types must have been almost infinite." Every sensation, from whatever source, rung out a name for itself. After the "spring of speech," there succeeded an autumn in which, by a process of "natural elimination," the phonetic types were changed from specific into generic. Four or five hundred roots remained as the seed-corn for a new harvest. All our languages of the present are traceable back to these roots.

From these generic roots man has developed the families, groups, and dialects of language. In these statements we have a few facts and much fiction. It is regarded as one of the facts of linguistic science, that the number of absolute roots does not exceed five hundred. This is supposed to yield support to the doctrine of a common derivation of all languages from a common stock. But that these roots are the remains of a pre-historic linguistic civilization, is an unfounded conjecture. Muller admits that it has no historical foundation. Here again we find one advocate of the physical sciences almost equalling Swedenborg in his day-dreams. He supposes a special miraculous power to have been conferred upon the first generations of men, in order to the production of word-roots, which might in after times form the basis of the present linguistic development. Or, more

correctly, nature at the beginning had a power which ceased when it had served its purpose. It is always more philosophical to suppose that man has lost a quality than that nature has. There is no necessity, however, for any such treatment of the subject. If these roots were formed upon the onomatopoeic principle, their general similarity in all languages would be explained by referring to the fact that there is a general sameness in mind, as well as an unchanging, exciting cause in physical objects. If the extreme orthodox view be true, it is capable of solution in the fact that God, if he created a language at all, would create one having adaptation to all men in its sameness of radicals. But if the "ding-dong" theory be correct, this similarity, itself a miracle, depends upon antecedent miraculous power in nature. Now, no one claims miraculous power for nature. Muller himself says that the distinguishing feature of natural sciences is that they deal with unchanging quantities and qualities. He destroys nature to save his theory. That a personal God exists outside of nature, is an admission of our author. It is not contrary to reason to suppose that he might suspend the laws of nature so as to produce the desired miraculous results. But Muller's faculty of conjecture does not lie in this direction.

I have attempted to show the insufficiency of Muller's defense of his theory. A few direct arguments against his doctrine may be mentioned. There is no such nice adaptation of body and soul to nature, that echoes of nature resound from the soul. No one can proclaim when he hears an "infant crying in the night" that it is an "infant crying for the light." A dozen sensations may, and in fact do, produce the same articulations. "Each substance has (not) a peculiar ring." Bunsen says that the mouth is the primitive organ for the expression of sensations. This is just the reverse of fact. According as different objects affect us, we scowl, we shrug our shoulders, we laugh, we shudder; the voice gives the least emphatic echo of emotion. A sign-language grows more rapidly than an articulate one among rude tribes. Even in civilized Rome, Roscius divided the palm with Cicero.

Again, if words are the echoes of things, and the soul rings with sensations and perceptions, there should be but one language for mankind. Since human will is left out, the language of the race should be as uniform as that of the robins. Renan attempts to account for the diversity of language on the ground of climatic influence. This is more ingenious than solid. An Englishman in India can express his sensations as well in his mother-tongue as he could in Britain. The sensations act independently, according to this theory, and ring out their several designations. As there is no concert of action, the "ding-dong" hypothesis is able to explain the origin of words, but not of language. Another fatal objection is, that it supposes a state of nature which does not now exist, and of whose existence at any time, we have no evidence whatever. With these remarks, we take our leave of Muller's theory. Though ingeniously supported, it does not stand the test of scientific criticism. It is reported that Muller himself no longer defends it with the zeal of a new convert.

I come now to the view of Steinthal, of Germany. He, it is true, defends the "ding-dong" theory, though he has brought out one of his own, differing from it in some respects. He denominates it the "Psychological Theory." Its great principle is embodied in the statement, "the mental conditions and relations of consciousness are the actual forces themselves which produce language." Nature is left out, and the sensibilities are brought to the front. Men, by a mysterious and involuntary inner process, come to language. The considerations which were urged against Muller, with some modification, apply here.

Bleek's Simious Theory is Darwinism applied to the question of the origin of language. Articulate speech is simply a development from the signs and cries of the brute creation. If the "Development Theory" be admitted, it is impossible to escape some such theory as Bleek's, but as Darwinism is yet unproved by the facts of nature, we are justified in passing lightly over one of the segments of that theory, if established.

Thus I have gone through with the most prominent theories

of language, held by those who believe that it is either a race-characteristic or an evolution. In all these theories human agency is left out. I now come to those which treat language as a volutarily acquired possession.

In this second class, the theory of Prof. Whitney, of Yale College, is most worthy of extended notice. Others, if alluded to at all, will be mentioned only by way of reference. Whitney's system combines the old onomatopoetic and interjectional principles. The earliest names of objects were produced by imitation of natural sounds. Animals were named from characteristic feature; the dog was called the "bow-wow," the voice of the wind was imitated in the word "whistling," the movements of water suggested the terms "rippling" and "plashing," and these in time became the fixed appellations of these actions. The interjections and exclamations which we utter when excited, contributed other elements of speech. Such were the beginnings of language. After this solv commencement of speech, the development of language into complete and perfect systems, depended upon the intellectual activity of the race. The groups and families of language substantially agree with the ethnological divisions of the race, and are to be explained in the peculiarities of national temperament and life. A foreign language is difficult to acquire, unless we be surrounded by persons speaking it, when its mastery becomes easy. The difficulty is not in the unlikeness of the words of the two languages, but in the peculiarity of particles and word-terminals. A child learns to speak, not the language of its parents, but of its associates.

This theory has many arguments to support it. Many words, in all languages, may be traced to the onomatopoetic and interjectional principles. Whitney claims that the traces of the origin of words are, in the main, obliterated. A single illustration will exhibit what he means. A cat may be considered as soft-coated, or it may be regarded as the purring animal, or notice may be taken of its predatory habits. It may be named in different places with reference to these several characteristics, and hence there will arise a diversity of names for the same object. The process of mind which

led to these designations, eventually became lost, and the evidence left in the words themselves is the only data to enable us to decide whether it be a veritable case of onomatopœia. That the derivation of some words cannot be made out, does not invalidate the theory.

This is, in brief, the theory of Whitney. A period of mutism preceded man's acquirement of language. Some objections to it may now be considered. First, the principles of the theory do not account for the origin of all words. Words expressive of mental states and moral convictions are not explainable on the ground of interjection and onomatopœia. The first condition of a true theory in science is, that it includes all known facts. The objection is thus answered by Whitney: "Nineteen-twentieths of the speech we speak is demonstrably in this sense our own work. Why should the remaining twentieth be thought otherwise?" Farrar says of onomatopœia: "Almost all words may be thus explained." The class of words excluded are, however, of a kind which must be explained, or the theory must be rejected. Again, while the theory proposes to account for the origin of words, it forgets that isolated words are not language. They are only the stones for the structure. There must have been something like a convention to agree upon certain signs for certain sounds. But the theory precludes such an idea. Man works as an individual. To this the fact is opposed that now no man acquires language otherwise than by learning it from others. The principles of suggestion and imitation from nature, are invisible forces. If they ever exert an influence, we are driven to infer the miraculous period involved in Muller's writings. A child left without companions does not attain a language. The story of the Egyptian king letting out two children to a shepherd, with the instructions that he should feed them on goat's milk and speak no word in their presence, will be remembered. They first uttered a word which the shepherd reported to be "Bakos." This in Phrygian was found to mean bread, and the conclusion was reached that the Phrygian was the oldest language in existence. It is much more in accordance with observed facts, to suppose that their cry was a rude attempt to imitate

the bleating of the flock. Alexander Selkirk, when rescued from the island on which he had been cast, had so completely forgotten his speech that it was some days before he could express himself intelligibly. These facts overthrow the idea that man in seclusion can invent a language for himself. Language is a social product. Such is an observed phenomenon. But if natural suggestion be the ground-work of speech, the uniformity of the exciting cause would produce simultaneously the same words all over the world without any aid from social influence. Whitney recognizes the power of society and personal effort in the development of language, but not in its origin. There are inexplicable difficulties in his theory, unless we take it for granted that we have lost a faculty which we once possessed. This, however, is expressly excluded in the received explanations of the hypotheses.

While the first class of theories leaves out human agency, and supposes a language-making power in nature, the second class, as represented by Whitney, implies a miraculous age in which language was produced. It is a difference as to the seat of the miracle. Neither class expressly states that God might have given the first impulse to speech in his oral communications with man. The first class, indeed, excludes divine agency. The second, recognizes that God is author of the faculties of language, but not of language itself. Now, the race has lost none of its intellectual faculties. The ancient philosophers, while recognizing the doctrine of moral corruption, did not teach that man had lost any of his cognitive faculties. Wherefore, Whitney's doctrine of an individual production of language is untrue. A child left to solitude now does not produce a language for itself; therefore, in a similar condition at any period in the past, it would not have arrived at speech.

I have now gone through with the current theories of the origin of language. Notwithstanding the almost universal opposition of scientific men to the view that God created the language of man immediately, we have seen how they, in their systems, invariably bring in the miraculous. This they do not in express terms, but with such a coloring as to exclude God from the miracle and reckon it as an extraordinary



result of natural operations peculiar to a pre-historic period. After all, the orthodox view is less liable to objection. It is open to the fault, however, that it leaves out human agency in language-making altogether. We have already seen that many words are demonstrably of human origin. The true theory is that which accounts by miracle only for those features which cannot be traced to human effort. This accords with the law of Parsimony. The view to which my own mind inclines, is one which admits the reality of oral communications from God in the infancy of the race, as well as recognizes the ability of man in producing language. The principle is, to ascribe all to man which lies within his capability, and the rest to God. The first man was taught speech by a superior. Alone he could never have attained it. Muller and Whitney are so involved in their teachings, that they escape this conclusion only by an improbable supposition. They both suppose a state of things which does not now exist, and for whose existence at any time they have no argument.

God had oral communications with the first pair. Often they heard his voice as he walked in the garden. Thus man acquired his language, not by a development from within, as he was "rung" upon by external sensations, nor by voluntary imitation of natural sounds, but by the direct instruction of God in the use of his faculties. We learn our language from those who are about us in infancy, in the same way that Adam acquired speech. It may be said that this conclusion is unscientific; it is not, however, if the science of language be a historical science.

After man had thus got a beginning in speech, he was competent to make additions of material and modifications of form. Here the onomatopoeic and interjectional principles come in. Mankind in all its history has been doing just exactly what we see taking place now. The English people can make a language out of Anglo-Saxon, French, and Danish, but not out of nothing. The theory fully accords to man all that he can do, and accredits God with the rest. Many of the principles advocated by scientific men find as full an application here as in the scientific systems. Nothing

is excluded from the account except the unwarranted conjectures which in most cases formed the bases of the systems.

The idea that God taught man language is in accord with his general dealings with his intelligent creatures. He taught religion through the manifested and visible Logos. He revealed Christ, however, once for all. So with language. He did in the beginning for man what man could not do for himself, and left him to transmit by his efforts the boon to succeeding generations.

John Stuart Mill was led by the pure logical process to admit the existence of God, and the probability of communications from him to his creatures. The scientific process ends in variably in a conjecture of the miraculous. Infidels, however, say that the miracle proceeds from nature, and not from God. The historical evidence of the Bible supplies the desideratum of logic and science. The Bible did not answer ere reason called. The theory of language here announced is published for the first time. A fuller explication and unfolding of it may follow this article.

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#### ART. IV.—*Job's Wife Vindicated.*

MANY volumes of varied, instructive, and interesting criticism have been written by the masters of exegetical, homiletical, and general Biblical lore, upon the beauty and sublimity of that great drama, the Book of Job. The admiration for the book, and for its hero, Job himself, is very general among thoughtful and educated people, whether they hold to the inspiration of the Bible or not. A late writer has very justly observed: "It is hardly possible to speak of it to an educated and thoughtful man, who does not acknowledge its extraordinary power, its unrivalled excellence; while men of genius, to whom the greatest works of literature in many languages are familiar, are forward to

confess that it stands alone, far above the head of all other and similar performances." (S. Cox, in *Expositor* for July, 1876.)

Not to mention among the long list of able and gifted writers, who have written in terms of loftiest eulogy of the general excellence of this wonderful book, the names of such profound Biblical scholars as Schultens, Ewald, Schottman, Delitzsch, Dillman, Merx, Godet, and Davidson, who have written the most brilliant, discriminating, and exhaustive expositions of this book, it quite answers my present purpose to transcribe a single paragraph from Canon Cook, whom Cox, in his treatise on Job, mentions and quotes as "one of its most recent, sober, and able commentators." He is author of the article on Job in Smith's Bible Dictionary, and of the volume on Job in the Speaker's Commentary. Speaking in terms of general introduction, and with just appreciation of the great difficulty of expressing fully his sense of the worth and grandeur of the book, he says: "It combines in a very singular degree various elements of human thought, and most opposite characteristics of human genius. Its most striking features are strength and boldness of speculative inquiry, of research, not only into what may be known of the dealings of God with man, but of the principles on which those dealings rest. The characters stand out, each and all, in broad, strong outline, with traits of surpassing delicacy and vigor. The historical narrative is clear and rapid, with the simplicity and grace of antique letters; the dialogues full of vehement outbursts, vivid imagery, and sudden alterations of passionate struggles, with deep, calm, earnest contemplation of spiritual truth. The reader is irresistibly impressed with the reality of the transactions, with the truth and naturalness of the feelings brought into play, while he recognizes in the construction of the plot, and the gradual unfolding of the design, the work of a master spirit, guided, whether consciously, or with the sure instinct of genius, by those principles in which the highest art and the most perfect nature meet and are reconciled."

The estimate in which the book of Job is held by men of genius, independent of its religious character, is a notable

fact about it. Ernst Renan has translated it into French, as a literary classic, while Froude has written in terms of great admiration and commendation of its charms and Thomas Carlyle is fairly wild with enthusiastic admiration and praise. In his "Lectures on Heroes," "our greatest living author," gives utterance to the following: "I call that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or noble sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's way with him here in this earth. And all in such flowing outlines; grand in its sincerity, in its simplicity; in its epic melody and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eye-sight and vision for all things; material things no less than spiritual. . . . Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind: so soft and great; as the summer midnight, as the world with its seas and stars! *There is nothing written, I think, in the Bible or out of it, of equal literary merit.*"

Others have written sweetly and grandly of the hero of this sublime poem, and have justly portrayed Job as a hero of the loftiest type. St. James calls attention to his heroic endurance, and enshrines him as a model of patience. (Chap. v. 11.) But along with the commendation which has been so justly lavished upon Job, has been the severe condemnation of one who, in the nature of the case, must have shared his misfortunes with him, and so far as the record shows to the contrary, one who bore her share of these misfortunes without a word of personal complaint.

Job's wife has apparently been rescued from the obscurity in which the great narrative left her, and from the oblivion into which time would have ultimately consigned her, only to stand before us in painful notoriety as a blasphemer of Almighty God, and the vexer and tormentor of her afflicted and heroic companion, with whose views and sorrows, it is alleged, she bore no sympathy. Good old Matthew Henry,

more illustrious perhaps, for the sweetness and fullness of that devotional spirit which runs through all his reflections upon the Holy Scriptures, joined to his earnest personal piety, than for his judicious criticism, accurate exegesis, and lucid expositions of the sacred volume, gives us a deplorable picture of Job's wife. "She was to him," observes he, "like Michal to David, a scoffer at his piety. She was spared to him when the rest of his comforts were taken away, for this purpose, to be a trouble and tempter to him. . . . She urges him to renounce his religion, to blaspheme God, set him at defiance, and dare him to his worst. '*Curse God and die; live no longer in dependence upon God, wait not for relief from him, but be thine own deliverer, by being thine own executioner; end thy troubles by ending thy life; better die once than be always dying thus; thou mayest now despair of having any help from thy God, even curse him and hang thyself.*'" (Commentary *in loco*.)

Dr. Lord, the American historian and lecturer, in his celebrated lecture on Job, has adopted substantially the above view. And, indeed, this is substantially the popular view. It is also a view which appears to be sustained by the narrative itself. To show that such an interpretation of the character and conduct of Job's wife in her relation to the afflictions of her husband is unjust, and thereby to vindicate the book from what otherwise seems unnecessarily to mar its beauty and destroy its consistency, is the somewhat ambitious object of this humble paper.

Having anticipated the statement, more appropriate at this point, perhaps, of the common opinion of the character and conduct of Job's wife, I proceed to test its correctness. It will be in order, first to examine the Bible ground of this familiar opinion. This is a very narrow field, and ought to be easily and readily surveyed. But there are difficulties even here, one of which is its very narrowness. It is not known with any degree of certainty who this woman was; and little more is known of her life and character, than of her country and parentage. The only attempt to throw light upon the latter problem is from that prolific source of legends, the Rabbinical School of the Jews. Here we are taught that she was

Dinah, the daughter of Jacob. The Chaldee paraphrasts agree with this view, but there is no other reason for accepting this opinion. We can hope for nothing in this direction which will possibly throw light on the question of character. We do not know certainly whether Job's wife was descended from pagans, or the worshipers of the true and living God. All we know certainly of her character, and her private or public life is contained in about a half dozen brief sentences. (Job. ii. 9, 10; xix. 17.)

The direct account of her alleged blasphemy will be found at the former of these citations, the latter being an incidental allusion to it in the summing up of the brave hero's trials just prior to that sublime and lofty flight of his sorrowing and broken spirit to the Rock that was higher than he, to which God had led him through all his trials (xix. 25). The place in the narrative at which these passages occur must, in a measure, modify our interpretations somewhat in favor of the common opinion. Its mention is such as might suggest its being the end of the awful ordeal, the culmination of Satan's second and last attempt to shake Job's sublime integrity. As Henry quaintly observes, "If Satan leaves anything that he has permission to take away, it is with the design of mischief." There is method in the temptation. Property, servants, children, bodily suffering, and the despair of his wife. It is evident that in some way the tempter *did* make Job's wife an instrument in the temptation of Job to renounce his integrity; but that in doing so, she was led so far as to blaspheme God's name and advise her husband to do so, and also to commit suicide, is not sustained by the narrative, or by any fair inference from it. Let the brief narrative, then, be briefly examined:

"Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (ii. 9, 10.)

The difficulties of this passage are numerous. It is not my purpose to attempt a complete reconciliation of its form and



some of its statements, with the complete vindication of Job's wife from the charge of blasphemy and wicked, heartless desertion. I hope, however, to show that the difficulties of the passage are fewer and less serious in the interpretation which vindicates Job's wife, than that which condemns her; and that by the vindication of the character of Job's wife from the aspersions so commonly cast upon it, the sacred narrative is relieved from a tone of harshness and unnaturalness which ill becomes it, and thereby clothed with more of that naturalness and grace which everywhere give strength and beauty to this wonderful drama. Our popular interpretation involves the supposition that Job's domestic relations had not been entirely harmonious and happy prior to his great affliction. And, indeed, the narrative does not state in so many words that there was no discord in the household, or especially in the relations of Job and his wife. But the inference is about as strong as it could be, that prior to this period in Job's history, there was no such discord. This is inferable from the very nature of Satan's challenge: "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" "Then Satan answered the Lord and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." It seems scarcely possible that so much could be said of a man whose wife was a pagan or a blaspheming skeptic and an advocate of suicide. It does not seem possible that one's state could be perfect or in any reasonable degree happy under such circumstances, however firmly one's integrity might be maintained. And yet the whole tenor of the narrative clearly indicates that the condition of the patriarch's home was so nearly perfect as to leave nothing more to be desired on earth, so far as that home was concerned. This circumstance seems to indicate, with some clearness, that prior to the great affliction, Job's wife could not have been otherwise than a true helpmeet, sympathizing with her husband's deep and earnest piety throughout.

This conclusion is further strengthened by the entire absence of any allusion to the alleged unsympathizing conduct of Job's wife toward her husband. There is not the slightest hint of anything of the kind beyond the short passage already cited, either prior or subsequent to the great affliction.

But, allowing that there had been no previous estrangement, is it not according to Satan's avowed design, and in harmony with his general plan of "destroying" the good, as well as with the spirit of the narrative, that Job's wife should have fallen under the pressure of the powerful temptation to which she, with her husband, was subjected, and thus have blasphemed God, for the first time, perhaps, and possibly for the last? Under this trying ordeal, may she not have yielded as Peter did under the pressure of a great trial? The first impression on reading the narrative, would probably make the above impression. But the text of the narrative bears another and much more reasonable interpretation. Indeed, according to some of our most learned Hebraists, the popular interpretation of the text is not warranted by the original. Dr. Adam Clarke, whose eminence as a profound biblical scholar has never been questioned, whatever may be said of the wisdom of his interpretations, and who does not quite support the view here advocated of the character and conduct of Job's wife, has the following criticism on Job ii. 9: "*Barach Elohim vaumuth*; curse God and die. The verb *barach* is supposed to include in it the idea of cursing and blessing; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so." The italics are mine.

So the *Annotated Paragraph Bible* (L. R. T. Soc.). So, also, Dr. Conant: "The Hebrew words are properly rendered (according to Gesenius and other eminent Hebraists), 'Bless God and die.' 'Bless God (if you will), and die,' for that is all that will come of it. This language is consistent with her own spirit of distrust, which could see no ground for his unshaken confidence in God. But no reason can be given why she should say to him, 'Curse God and die.' Did she want to be rid of him?" (Smith's Bible Dict., page 1400, foot

note.) These are generally accepted authorities. They show us that the word "curse," in this place, at least, should be rendered "bless." With this view also substantially agrees Dr. Green, Professor of Hebrew in the Princeton Theological Seminary. It would be needless to cite any more of the many authorities on this point. I assume the point as settled, that Job's wife neither blasphemed God nor advised her husband to do so, so far as the narrative shows. But does Job's answer (ii. 10), and his subsequent allusion (xix. 17), sustain or justify the common opinion? Let us see. "Thou speakest as one of the foolish women speaketh" (ii. 10); i. e., after the manner of a foolish (wicked) world, unlike thyself, not considering that we have close and solemn relations with God; that we are constantly receiving good from him above all our deserts. Why should I part with God, who has given me everything that I have and have lost, because his hand is upon me heavily now? Away with this worldly wisdom! "What! shall we receive good at the hand of God, and shall we not receive evil?" What else is there here but a gentle rebuke of his wife's distrust under affliction? It seems needless to refer to the subsequent allusion. It harmonizes with the view just given of Job's answer. There is, therefore, nothing in the narrative, properly interpreted, to sustain the views of Henry and others, either that Job's wife was a pagan, prior to Job's affliction, or that she became an open blasphemer under the severe trials to which the patriarch was subjected, or that she advised him to blaspheme God and commit suicide.

But is there no breaking down here? Most assuredly there is. A lamentable breaking down of a good woman's fortitude. Her faith passes under a cloud. As Prof. Green observes, "She feels that it is a cruel dispensation, and he is cruel who has inflicted it. She cannot longer give her adoration to a being who rewards his faithful worshipers thus; who wantonly sends such dire extremity of woe, and has brought such desolation upon her household and her heart. And she cannot bear to have her husband in his helpless misery, continue to bless and adore the God who is torturing him to death. A God so pitiless and so cruel, it

were better to leave than to worship; to renounce his service, than to serve him and be requited thus." (*Argument of the Book of Job Unfolded*, p. 97.)

And how many a broken heart has had a similar experience! How many have said, when the cloud was above them and the tempest rocked the world; when, perchance, the husband, the wife, not yet in their prime, or the first-born, the brightest and best loved of a beautiful and happy circle, had been removed from earth, "How cruel!" "Who is the Almighty that we should worship him, and what profit shall we have if we pray unto him?" Can he be good and wise and loving, and yet blast all that in this world is fair and sweet and lovely to us?

Who has not heard such wails from the disappointed, bereaved, and broken-hearted of the earth. "Rachel weeping for her children, and refusing to be comforted because they are not." But was there no cause for this breaking down of courage? It is a common and very great mistake to suppose that Job alone suffered in the great trial. In all of his afflictions she was afflicted. The loss of property, children, and friends was hers as much as his. As long as these afflictions were mutual, she seems to have borne them with a faith, patience, and fortitude equal to that of Job himself; for there is not a murmur recorded against her. But now the circumstances are changed. Job is personally afflicted; his body is tortured and broken with a loathsome disease from which she is entirely exempt. There is but one way in which she can share this dreadful stroke with her husband, and that is through sympathy and solicitude. This she evidently does with the delicacy and tenderness of a true womanly affection. If she had considered her own circumstances only, the prospect of his death, which seemed so near, must have been heavy, with home, property, children, and friends already gone. Was it a small matter that she should lose her husband too, and all in so short a time? the awful blows following each other in such rapid succession. Despairing entirely of her husband's recovery, in the exuberance of her sympathy and affection, she at last, in a moment of frenzied anguish, gave up the struggle, and chose to see her husband

die, rather than continue to struggle in his integrity, when he seemed alone to suffer, and when God seemed to have forsaken him, who she had hoped would be delivered. It is at this point that she breaks down. Her error is on the side of affection. Says Prof. Green:

"That Job's wife did what she did under the impulse of her affections, seems to be implied in the connection. Her words are introduced as adding force to the temptation, and affording a fresh exhibition of the firmness of Job's piety. Cold, unfeeling sarcasm, and impious taunt from his wife would not have enticed, but rather repelled. Instead of assailing his integrity at a new and tender point, it would have naturally thrown him into an attitude of resistance to the heartless and wicked suggestion.

But the case is altered, if we see in her one who tenderly loves him, and whom he fondly loves. She has stood firmly with him hitherto, but now at length her constancy is overcome; and she would persuade him, too, to abandon his piety, which has not availed to save him from his dismal fate, and to give up the service of a God who, with such a disregard of his constant, faithful worship, has so causelessly and cruelly afflicted him. It is not the first and only time that fond hearts and friendly hands have unknowingly leagued themselves with the destroyer, and ignorantly done the work of Satan." (*Book of Job Unfolded*, pp. 98, 99.)

Nay, Job's wife is in a large company, and the lessons of her life and her sorrow are addressed to her suffering and sorrowing sisters and brothers the world over, and throughout all time. The cloud was dark and gloomy which swept so suddenly across the sky of her faith, and seemed to have settled there forever. But it was only a cloud, a shadow; it only obscured, not destroyed, the great, beautiful sun, which had so long before, and which so soon thereafter shed its rich and beautiful beams upon her heart and home.

Thus in the human aspect of great characters, in the lights and shadows which alternate in the lives of the pure, and good, and great, and noble; in the falling and rising of Bible heroes and heroines, we find even its trueness to nature. Here we find sympathy in our distresses, and sublime hope in

the hour of overwhelming gloom and desolation. The light which came at last into that darkened home and those sad hearts, though it did not recall the dead sons and daughters, was greater than the darkness had been, and was the most powerful rebuke which could have been administered to the doubting spirit. With what rapture we contemplate the sweetness and softness blending with the grandeur and greatness of the landscape, when the storm has hushed in the vales, and sleeps in the mountain-heights! If the storm, in its terror made us doubt and tremble, how the light, the balmy air, the rejoicing sun, and the beautiful calm that succeed it, make us strong and trustful. So, by the grace of God, which his unfathomable providence seems ever to evolve, in all of the known unfolding of his sublime government, are we learning the wonderful lessons of faith and patience. "Though he slay me, yet will I trust in him."

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## THEOLOGICAL MEDIUM.

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THERE is much satisfaction as we review the year's work on the pages of the *THEOLOGICAL MEDIUM*. We have presented the Church a variety of well prepared and truly valuable papers. The historical articles have been thrillingly interesting and permanently important to our future history. Articles on doctrinal, general historical, scientific, literary, and practical subjects have offered many thoughts and facts of substantial worth to our readers. That the quarterly is highly appreciated by a large number, and by many who do not take it, we are assured. Now ought not our brethren of the ministry especially to make the efforts to raise the small clubs that would give them the *MEDIUM* free? We positively cannot see why every minister in charge of a church does not have the *MEDIUM* every year.



## BOOK NOTICES.

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MEMOIR OF NORMAN MACLEOD, D.D., Minister of Barony Parish, Glasgow; One of Her Majesty's Chaplains; Dean of the Chapel Royal; Dean of the Most Ancient and Most Noble Order of the Thistle. By his brother, the Rev. Donald Macleod, B.A., One of Her Majesty's Chaplains; Editor of "Good Words," etc. New York: R. Worthington, 750 Broadway. 1876.

In the July number of this quarterly we noticed the "Autobiography of Finney." In it we found many points of profound interest, and questions calling for earnest and prayerful thought. We commended the work to our readers for various reasons. Mr. Finney was an American, a man of genius, a marvelous orator, and a preacher of peculiar power in the work of evangelism. His life may well be a study to our intelligent ministers, who seek to know the best methods of sermonizing, and to employ the best means of bringing the gospel home to the hearts of the multitudes of men.

There lies before us a book, elegant in mechanical execution, without and within, an octavo of four hundred and eighty-four pages, which contains a record as much in contrast with the "Autobiography" above mentioned, as the lives of two ministers of the gospel of Presbyterian type can well be. Finney was brought up by parents who knew little of Christian doctrine, and cared less for Christian practice. He was a grown man before he ever came in contact with a minister of the gospel of culture enough to command the attention of his gifted mind and wayward heart. He was in the practice of law when he became a Christian under very adverse and heart-searching influences from divine truth and the Holy Spirit. He knew nothing of the Bible, and when he brought his unaided powers to bear upon it, he encountered in his pastor an opposer to his serious and independent inquiries. He had inherited nothing of the air of a histori-

cal Christian household. He was a child of nature in this Western World, and a child of grace by powerful conviction of truth, and by vivid realization of the saving influence of the Holy Ghost. Native genius, deep experiences, and grand opportunities developed in him a man of moving power in the world.

Norman Macleod was the heir of generations of piety, Church devotion, culture, fixed principles, and steady practices in that land of the Kirk and of song, bonny Scotland. All the romance, poetry, border minstrelsy, and thrilling historical legends of Argyllshire, that region of the mountain and the sea, the brae and the burn, together with its invincible attachment for the glorious "League and Covenant" of the days of trial and sorrow, gave their indescribable charm to the birth-place and home of Norman Macleod. A combination of elements natural, national, physical, mental, and spiritual, of the most unique and powerful nature, impressed upon the very being of this remarkable man a singular and wide-reaching character. He was the son of a gifted and devoted minister of the Established Church of Scotland, who in turn was the son of another consecrated minister of the same ecclesiastical body. His ancestors belonged to the grand old army of the Kirk, and fought for their principles against the notorious and bloody Claverhouse in the wars of faith and conscience. His great grandfather is declared to have been "a good man and the first in his neighborhood to introduce regular family worship." A Scottish manse was the home of the brilliant child, Norman, and around his childhood and youth were continually living the moulding influences of a most genial, intelligent, joyous Christian parentage. Speaking of this, with special reference to college life, his biographer, who was his own loving brother, says: "Next to the grace of God, his affection for home and its associations kept him steady. A short journey from Glasgow brought him out on many a Saturday during the session to spend Sunday at Campsie, and the loving welcomes he there received, and the thousand influences of the manse-life served to keep his heart fresh and pure."

Religious schooling under a devout old man, with the historical Scotch name of Cameron; religious training under pious and intelligent parents in a Scotch manse; academic drilling in a parish school by "a licentiate of the Church, an excellent scholar, and a man of great simplicity and culture;" college tuition under such men as the distinguished Prof. Robert Buchanan and others in the University of Glasgow, and theological instruction in the divinity school in Edinburgh, under such grand masters as Drs. Chalmers and Welsh, could but give a fullness of qualification of unexceptionable character to a young minister possessed of such gifts as Norman Macleod. He made good use of his opportunities in many respects, and became especially fitted to be a *man among men*; that is, a popular leader and teacher. He was by nature one of the most humorous and happy of souls, and everything beautiful, joyous, and pure seemed to meet at once a hearty and powerful response to its voice of good in his great and true heart. To be sure, with our stricter American ideas and customs, some things done by young Macleod were entirely reprehensible, and this book presents to an intelligent man quite a fresh and interesting view of a social life so foreign from that to which he has been accustomed. To see a young man in course of preparation for the ministry, and he a special tutor to a gentleman's son, leading that youth in the gaieties of the fashionable dance, and taking in the opera, the play-house, and the usual convivialities of a feast, would instantly condemn him hopelessly in this country, and in all probability cause his name to be dropped from the list of probationers for the ministry. But not so in Scotland in Macleod's youthful days, at least. He had this advantage over many young men who might be similarly tempted: he was a man of fine balance of character, and he seems to have drawn some wholesome lessons out of his worldly conformities that enabled *him* to point many a moral and to adorn repeated tales. The biographer reveals the fact that Macleod was ill at ease when indulging himself in the festivities of fashionable life, saying, "He often reproached himself for what he deemed his want of self-restraint when in society." But an apology for his course is given in this language, which

we do not deem sufficient justification of his conduct: "In what was new to him he saw much that was good; much that in his own country was called unlawful, whose right use he felt in his heart ought to be vindicated; and he also perceived the essential wickedness of much more—in the 'utter rottenness' (as he used to call it) 'of what the world terms life.'" This passage alludes specially to a visit abroad to an old German city, Weimar. Would it not be dangerous for such course to be that of all young men preparing to preach, in order that they might prove the "rottenness of what the world terms life?" That rottenness gives forth to unwilling nostrils a stench which of itself tells of its thorough putrefaction.

It is impossible to give in very limited space a proper portraiture of Norman Macleod, from the period of his entrance upon the work of the ministry. To sketch him well would require many pages, and we must leave the reader to buy the "Memoir," for the full picture of the man. He was called "Broad-church" in principles by some stringent men of his own and other Churches, and he was somewhat open to the charge, for he loved Dr. Arnold, Dean Stanley, and all such men for their breadth and goodness. But, whatever else may be said of him, this may truly be said: he was a man of high intellectual cast, deep spiritual insight, great faith in God, vast love for men, and of unbounded labors to promote all the best interests of the human race. From the day of his installation over the parish of Loudoun, on through the years at Dalkeith, and during his splendid career in the Barony kirk of Glasgow, until his death, his life was an almost incessant scene of varied, earnest, sanctified, and successful work for the glory of his Divine Lord. He was eminent in the pulpit, most useful in the pastorate, brilliant in the editorial chair, influential and admired in the ecclesiastical courts, a master-spirit in missionary measures, and a counselor whose wisdom and piety were the joy of many, even to such an extent that the Queen of the grandest empire on earth sought his spiritual guidance with deep appreciation, and, in her hours of great trial, honored his services with her most royal and Christian regards.

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THE  
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A

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REV. M. B. DeWITT, EDITOR.

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